

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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EAST LONDON SPIRITUAL MEETINGS.—LECTURES giving information about Spiritualism are delivered every Thursday evening at 8 p.m., at Mr. Cogman's Lecture Rooms, 15, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

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THE TRAPPED MEDIUM; OR, THE TWO CLEVER SCEPTICS. A pamphlet by Christian Reimers.—This brochure contains a series of illustrations, setting forth the exciting adventures of Professor Molecule, F.R.S., X.Y.Z., B.I.G.A.S.S., and his assistant, Dr. Protoplaster, in their investigation of Spiritual Phenomena. It is an excellent little book for distribution among scientific men and disbelievers in Spiritualism generally. A review of it in *The Spiritualist* newspaper says that the pamphlet displays real genius. Price 6d.; post free, 6½d. *Spiritualist* newspaper branch office.

BEVERIDGE AND CO., Printers of *The Spiritualist*, FULLWOOD'S-RENTS, HOLBORN, W.C. Respectfully announce that they execute ALL descriptions of Printing. Estimates forwarded on application.

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ESTABLISHED 1870.

In alliance with the British National Association of Spiritualists.

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EXTRACTS FROM PROSPECTUS.

The objects of this Association are to collect well-authenticated facts affecting Spiritualism; to offer facilities to investigators; and, by various means, to induce inquiry into Spiritualism.

Ordinary experimental seances are held weekly, on Thursday evenings, at 7.45 p.m. to which Members are admitted, as well as members of similar Associations which reciprocate similar privilege. Strangers can only be admitted to the ordinary seance held on the first Thursday evening in each month, on introduction by a Member. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators; to which strangers are admitted under the same regulations as are enforced on the first Thursday evening in each month. Tickets for such ordinary meetings as may be of general interest, in connection with the “Brixton Psychological Society,” are also placed at the disposal of Members of the Association by that Society in reciprocity of the privilege granted by the Association to similar organisations. In addition to the weekly meetings and seances, Members of the Association have the privilege of attending the public seances of several well-known professional mediums on payment of reduced fees, particulars of which can be ascertained on application to the Honorary Secretary; and, also, of utilising the well-stocked Library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the rooms for the perusal of Members.

The alliance existing between this Association and the “British National Association of Spiritualists” will greatly assist the members in their inquiries, as amongst the objects for which that Association was established in 1873 are the following, viz.:

To aid students and inquirers in their researches into certain phenomena, known as Spiritual or Psychic; to assist in giving publicity to the results of such researches; to afford information to inquirers into these subjects, by correspondence and otherwise; and to collect statistical facts respecting Spiritualism. All communications to be addressed to the Honorary Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies. Copies of the prospectus, rules, circle regulations, directions “how to form spirit circles,” and catalogue of books in the library, with any further information, can be obtained on application.

Subscription for Ordinary Membership:—Annual, 10s.; half-yearly, 5s.; quarterly 3s. All subscriptions payable in advance. The quarterly payments are due on the last day in the months of March, June, September, and December respectively.

Life Membership.—Persons approving of the purposes of the Association, and desirous of aiding the same, can become life members on payment of a minimum donation of £2 2s.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

NOTICE IS HEREBY GIVEN that the TWELFTH HALF-YEARLY GENERAL MEETING will be held at the Association's Rooms, 74, Navarino-road, Dalston, London, E., on Thursday, the 27th day of July, 1876, at eight o'clock in the evening precisely, when the report of the Council and statement of accounts for the half-year ended 30th June, 1876, will be submitted to the members for approval and adoption, officers for the current half-year will be elected, and motions, in respect of which notice in writing has been given to the undersigned on or before Thursday, the 20th inst. will be discussed.

THOMAS BLYTON, Hon. Secretary.

Rooms, 74, Navarino-road, Dalston, E.
13th July, 1876.

LEIGH SPIRITUALISTS' ASSOCIATION
MEETING ROOM.—Any books and pamphlets relative to Spiritualism will be thankfully received and duly acknowledged for the above Association Room, by George F. Turner, Brown-street, Leigh, Lancashire

SPECIAL SEANCES FOR INVESTIGATORS. A series of seances are to be held on the Tuesday afternoons of every week until further notice at the residence of Mrs. Woodforde, 90, Great Russell-street. Usual phenomena. Movement of objects in the light. Medium, Mr. Arthur Coleman, who has kindly offered his services for this special purpose. Seances will begin at 3 p.m., punctually. Fee, 5s.

PRIZE ESSAYS.—BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.—The Prize Essays on the Probable Effect of Spiritualism on the Social, Moral, and Religious Condition of Society are now on sale, and may be obtained at the Rooms of the Association, 38, Great Russell-street, and of Mr. E. W. Allen, 11, Ave Maria lane, price 1s., post, 1s. 1½d.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

38, GREAT RUSSELL STREET, BLOOMSBURY, W.C.,
Entrance in Woburn Street.

THE READING ROOM AND LIBRARY

Are open to members and inquirers from 10.30 a.m., to 9 p.m. Newspapers and periodicals relating to Spiritualism from all parts of the world, as well as other high class journals are regularly taken in.

The library contains a large collection of the best works on Spiritualism and occult subjects, including some very rare and valuable ones; also various works on historical, speculative, and scientific subjects, by the best authors. A Lending Library has also been formed.

Terms: One Guinea a year includes membership, use of reading room and library, and two books from the lending library; and entitles all other members of the same family residing in the same house, and who are also members of the Association, to share in the above privileges. Half-a-Guinea a year includes membership, and one book from the lending library. Five Shillings a quarter entitles non-members to the use of the reading room and library, but not of the lending library.

Free seances for inquirers have been instituted through the liberality of some of the members, admission to which may be obtained through any member, or on application to the secretary.

Suitable rooms may be hired on moderate terms for seances, with cabinet, &c., and also for committee or other meetings.

Light refreshments are provided at moderate charges. Inquirers and foreign Spiritualists visiting England are cordially invited to visit the rooms, and the secretary will be happy to afford them any information in her power.

Communications should be addressed to the resident secretary, Miss Emily Kinslingbury, 38, Great Russell-street, W.C., and Post-office orders made payable at the Great Russell-street Post-office.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS

SPECIAL COUNCIL MEETING.

NOTICES OF MOTION for Amendments to the Constitution and Rules of the Association having been given in, such amendments will be considered at a meeting of the Council on Tuesday, August 8th, which will be made special for the purpose. Members of Council having any further motions to propose are requested to send in notice thereof to the secretary without delay, in order that copies of the same may be furnished to every member of the Council seven days previous to the meeting.

NEWCASTLE SPIRITUALISTS' SOCIETY.

LECTURES.—JULY, 1876.

Mr. J. J. MORSE:—	“Trance Address”	... Sunday, July 2, at 3 p.m.
“ ”	“ ”	... “ 2, at 7
“ ”	“ ”	... Monday, “ 3, at 7.30 “
Mr. W. G. SIMONSON:—	“The Existence of God as Illustrated by Poets”	Sunday, July 9, at 7 p.m.
Mr. WESTGAH:—	“Inspirational Address”	Sunday, July 16, at 7 p.m.
Mr. THOMAS PATTISON:—	“Swedenborg's Heaven and Hell”	... Sunday, July 23, at 7 p.m.
Mr. JOHN MOULD:—	“Conflict between Science and Religion”	... Sunday, July 30, at 7 p.m.

Admission Free. Collection at the close.

NEWCASTLE SPIRITUALISTS' SOCIETY.

A PICNIC

Under the auspices of the above Society (in aid of the fund for re-decorating their Lecture Hall) will be held in the GROUNDS of Mr. W. R. Armstrong, at HIGH-CROSS LODGE, BENWELL, on Monday afternoon, August 7th, 1876 (Bank Holiday). Tea will be provided in the Grounds at 5 o'clock.

Tickets, including admission and tea, 1s. 6d. each, may be had at Mr. E. J. Blake's, Grainger-street. For admission to grounds only, 6d. each, pay at gate; children, 6d. each.

In the Evening a

TRANCE ADDRESS

Will be delivered by Mr. J. J. MORSE, of London, under the Trees, (subject to be announced), at the close of which a collection will be made.

A cordial invitation to all.

LIBERTY HALL, 19, Church-street, Islington, Weekly Seances, &c.: Sundays, Healing, at 11 a.m.; Service at 7 p.m. Tuesday, Seance at 3 p.m.; Is. Friday, Seance at 8 p.m.; non-subscribers, 1s. Saturday, Development Class at 8 p.m.; subscribers only.

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THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

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THE object of this Association is the discovery of truth in connection with Psychology.

The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.

2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.

3.—By the dissemination of knowledge by means of public instruction, lectures, reading-rooms, the press, and spirit communion.

July, 1876.

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The Spiritualist Newspaper,

A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME EIGHT. NUMBER TWENTY-NINE.

LONDON, FRIDAY, JULY 21st, 1876.

SPIRITUALISM AND SCIENTIFIC RESEARCH.

PROFESSOR WAGNER has published in the *St. Petersburg Journal* a severe critical reply to the report of the Russian Scientific Committee on Spiritual Phenomena, in vindication—to use his own words—“of the truth which they have degraded, and of a lady whose good name they have assailed.” After detailing the manner in which the committee dealt with the phenomena which really took place in their presence, Professor Wagner proceeds to give the reasons why more did not occur. He says: “In order to procure *strong* medial phenomena, only one spiritual (*psychische*) condition is necessary, namely, that those present should desire to see them, and to observe in what manner they occur. The members of the committee, on the contrary, wished positively that the phenomena should not occur.” Still, they witnessed a few. In conclusion, Professor Wagner expresses his conviction of the importance of a speedy, thorough, scientific investigation of the subject, and his belief that ere long societies will be formed whose whole time it will occupy during the lapse of many years.

Professor Wagner has not overrated the importance of the part which science has yet to take up towards this matter, and no doubt he will hail with gladness the recent formation of an Experimental Research Committee by the British National Association of Spiritualists as a step in the right direction. That committee has already admitted the principle that, while endeavouring to seek and impose tests which shall be unassailable by the sceptic, they can only do so successfully while giving the medium such conditions as will allow full play to the manifestations; in other words, that they must comply with the laws and conditions which govern the phenomena, and under which they can best be produced, instead of trying to force their own chosen manifestations under conditions which they may think proper to impose, and which the spirits may not choose to give when they are able.

CLAIRAUDIENCE.*

BY EUGENE CROWELL, M.D.

“And he fell to the earth, and heard a voice saying unto him: Saul, Saul, why persecutest thou me? . . . And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.”—Acts ix. 4, 7.

THE natural or material sense of hearing is not the means by which spirit-voices are ordinarily heard. In the presence of mediums possessing powers or qualities which spirits can avail themselves of for the purpose of materialising more or less perfectly their organs of speech, their voices are commonly heard with the natural organs of hearing, and it is probable that Saul, unknown to himself, was a medium of this description, and that Jesus—then a spirit—availed himself of the mediumship of the former to cause his voice to be heard, not only by Saul, but by the men who journeyed with him. Speech was here effected in the ordinary manner, the atmosphere being the medium of transmission of sound to the natural ears of Saul and his companions.

It is thus that spirits vocally communicate at Moravia, in the presence of Mrs. Hollis, of Louisville, of Mr. Mott, of Missouri, the Eddy brothers, and others. Hearing spirit-voices independently of the agency of mediums—with the spiritual sense of hearing—implies a higher development or preponderance of the spiritual faculty; but this is less uncommon than is generally supposed, though perhaps in a majority of instances, where the faculty is developed, its exercise is without results, from want of knowledge of its true character. There are those who, interposing no obstacle to the natural and successful exercise of this faculty, have it developed to such an extent that, as Whittier expresses it:

“Himself to nature’s heart so near,
That all her voices in his ear
Of beast, or bird, had meanings clear.”

They grow into closer *rapport*, not only with disembodied human spirits, but with the spiritual world, and necessarily with spiritual influences that pervade all nature.

Narrations of cases of clairaudience are freely scattered through the Bible. It was a heavenly voice that bore testimony to the pure character and divine teachings of Jesus, when He and the three apostles were on the Mount of Transfiguration.

“And behold, there appeared unto them Moses and Elias talking with Him. . . . And behold, a voice out of the cloud, which said: This is my beloved Son, in whom I am well pleased; hear ye Him.”—*Matt.* xvii. 3, 5.

John the Revelator says:

“I was in the spirit on the Lord’s day, and heard behind me a great voice as of a trumpet”—*Rev.* i. 10.

And the prophet Samuel was told by “the Lord” of the coming of Saul, and instructed what to do.

“Now the Lord had told Samuel in his ear a day before Saul came, saying, &c.—*1 Sam.* ix. 15, 16.

Just as the approach of certain persons is now often made known to mediums.

Job, as related in chapter iv. 12 to 16, was addressed in the night by a spirit that passed before his face; and of the Israelites, David in Psalm xcix. 7, says:

“He spake unto them in a cloudy pillar.”

In this instance, as in the case of Saul, the organs of speech of the spirit must have been materialised, for a multitude seems to have heard his words.

Then again Samuel, when a child, heard the voice of a spirit, which the priest Eli mistook for that of God, calling him by night. See *1 Sam.* iii. Peter, as related in *Acts* x. 19, was also addressed by a spirit:

“While Peter thought on the vision the spirit said unto him,” &c.

I have here substituted a small “s” for a capital “S” in the word Spirit, in the above passage, and with this change of form of letter we have a definite statement of a human spirit announcing the approach of three men to Peter, as spirits have announced the visits of persons to me; only in my case it was through mediums that the announcements were made, and in one instance, in my presence, the visit of a person on a certain day was announced, it being supposed at that time that he was three thousand miles distant. On the designated day he entered my house, where his wife was visiting, to the amazement of us all. This was through Mr. Foster, to whom I had introduced the lady upon her request, after I had related to her some of my experiences with him. She had not the slightest expectation of her husband returning at that time.

SWEDENBORG ON CLAIRAUDIENCE.

Of hearing spirit-voices through the unscaling of the spiritual faculty, Swedenborg, who is good authority upon such questions, says in his *Heaven and Hell*:

“The speech of an angel or a spirit with man is heard as sonorous as the speech of a man with a man, yet it is not heard by others who stand near, but by himself alone; the reason is because the speech of an angel or spirit flows first into the man’s thought, and by an internal way into his organ of hearing, and thus moves that from within; but the speech of man with man flows first into the air, and by an external way into his organ of hearing, and moves it from without. Hence it is evident that the speech of an angel and of a spirit with man is heard in man, and because it equally moves the organs of hearing that it is also equally sonorous.”

And again, in *Arcana Celestia*, 4652, he says:

“What is the nature of the correspondence between the

* From *Primitive Christianity and Modern Spiritualism*, Vol. 2.

soul and the body, or between those things which are of the spirit which is within man, and those which are of the body which are out of him, may appear manifestly from the correspondence, influx, and communication of the thought and apperception which are of the spirit, with the speech and hearing which are of the body. The thought of a man speaking is nothing but the speech of his spirit, and the apperception of speech is nothing but the hearing of his spirit; thought when man speaks does not indeed appear to him as speech, because it conjoins itself with the speech of the body, and is in it, and apperception when man hears does not appear otherwise than as hearing in the ear. Thence it is that most people who have not reflected, do not know otherwise than that all sense is in the organs which are of the body, and consequently that when those organs fall to decay by death nothing of sense survives, when yet man, that is, his spirit then comes into his veriest sensitive life, that it is the spirit which speaks, and which hears, was made manifest to me from conversations with spirits. Their speech communicated to my spirit fell into my interior speech, and thence into the corresponding organs, and there terminated in an effort closed into a conatus, which occasionally I have manifestly perceived. Hence their speech was heard by me as sonorously as the speech of man. At times when spirits have spoken with me in the midst of a company of men, some of them have supposed because their speech was heard so sonorously, that they would be heard also by those who were there present; but reply was made that it is not so, inasmuch as their speech flowed into my ear by an internal way, and human speech by an external way. Hence it is evident how the spirit spake with the prophets, not as man with man, but as a spirit with a man, namely, in him. Zech. i. 9, 13; chap. ii. 2, 7; chap. i. 4, 5; chap. v. 5, 10; chap. vi. 4, and in other places. But I know that these things cannot be comprehended by those who do not believe that man is a spirit, and that the body serves him for uses in the world; they who have confirmed themselves in this are not indeed willing to hear of any correspondence, and if they hear, inasmuch as they are in the negative principle, they reject, yea, they are also made sad that anything is taken away from the body."

And the following remarks, taken from the *A. C.*, 1634, of Swedenborg, apply equally well to the same error now prevailing as to heaven having once been open, but being now closed.

"It is known from the word of the Lord that many persons formerly conversed with angels and spirits, and that they heard and saw many things which exist in the other life, but that afterwards heaven was, as it were, shut up, insomuch that at this day it is scarcely believed that spirits and angels exist, still less that any one can converse with them, from an idea that it is impossible to converse with those who are invisible, and whom in their heart they deny. But whereas by the divine mercy of the Lord it has been granted me now for some years, almost continually, to hold discourse with spirits and angels, and to be in their company as one of them, it is permitted me to relate what it has been given me to know concerning their speech among themselves."

Fortunately this prevalent unbelief in spirit presence, and in the pervading presence of the spirit world, does not affect their reality, and millions of converts to the belief in their existence are in perfect accord with Henry Ward Beecher, when he says: "I doubt not that every day there are choral praises unto God over our heads; and who hears them? I believe that there are near to us that which would be equal to the Mount of Transfiguration; but who sees them!"

THE CLAIRAUDIENCE OF COWPER.

The biographer of the poet Cowper asserts that "the most important events of Cowper's latter years were *audibly announced to him before they occurred*. We find him writing of Mrs. Unwin's approaching and sudden death when her health, although feeble, was not such as to occasion alarm. His lucid intervals, and the return of his disorder, were announced to him in the same remarkable manner."

There are persons whose natural sense of hearing is in such perfection that it would seem to be blended with the spiritual faculty. Of such a one the *Hartford Post*, of

October 2, 1872, relates the following story, which illustrates my meaning:

"One of the most remarkable illustrations of the power which a telegraphic operator acquires to distinguish individuals by their touch upon the instrument, has just been afforded by Mr. Hempstead, one of the operators in the Western Union Telegraph Company's office in this city. About a fortnight ago Mike W. Sherman, formerly an expert and well-known telegraph operator here, escaped from the Middleton Insane Asylum, where he has been confined, and though thorough search was made for him, he successfully eluded the people who were on his track until Monday night. While Hempstead was at work in the office here that night, he suddenly recognised among the clatter of a score of messages passing over the wire a sound which he at once declared was the touch of the missing Mike. It proved to be a message from Wallingford, and an investigation showed that Mr. Hempstead was quite right in ascribing it to the insane man, who was found there yesterday, he having dropped into the office in the former place Monday night and taken a hand at his old business."

THE VOICES OF SPIRITS.

The voices of spirits, when issued from materialised vocal organs, do not generally closely resemble their former natural voices; at least I never have been able to recognise any marked resemblance, and the proofs of identity I have had to seek in other evidence. Whether similarity in tone, accent, and mode of expression generally characterises voices heard clairaudiently I am unable to say, as very little, if any, attention appears to have been given to this question by narrators, and my own experience has been limited to a few instances in which my spiritual ear has been opened to the hearing of spirit voices, and in these instances the spirits who were presumed to speak had passed away in early childhood, and when they thus manifested they must have attained the maturity of man and womanhood in spirit life. The voices were soft and low, and expressive of kindness and affection not in anywise different from the voices of mortal friends. I here speak of voices clairaudiently heard, not of voices naturally heard in presence of mediums.

A TOUCHING STORY.

Mr. Owen, in his *Footfalls, &c.*, p. 459, quotes from a work on the Supernatural, by Rev. Dr. Edwards, a very touching story of a spirit child addressing words of consolation and assurance to its bereaved mother, and with such effect that the tearful eyes were made to sparkle with joy, from the suddenly acquired faith in the presence, safety, and happiness of the child whose absence (or, perhaps, it would be more correct to say whose loss) she mourned. Mr. Owen says:—"He (Rev. Dr. Edwards) communicates it in the shape of an extract of a letter from an enlightened and learned divine in the North of Germany. The incident occurred, he tells us at Levin, a village belonging to the Duchy of Mecklenburg, not far from Demmin, in Prussian Pomerania, on the Sunday before Michaelmas, in the year 1759. The extract referred to is as follows:—

"I will now in conclusion mention to you a very edifying story of an apparition, for the truth of which I can vouch with all that is dear to me. My late mother, a pattern of true piety, and a woman who was regular in prayer, lost, quite unexpectedly, after a short illness arising from a sore throat, my younger sister, a girl of about fourteen years of age. Now, as during her illness she had not spoken much with her on spiritual subjects, by no means supposing her end so near (although my father had done so), she reproached and grieved herself most profoundly, not only on this account, but also for not having sufficiently nursed and attended upon her, or for having neglected something that might have brought on her death. This feeling took so much hold on her that she not only altered much in her appearance from loss of appetite, but became so monosyllabic in speaking that she never expressed herself except on being interrogated. She still, however continued to pray diligently in her chamber. Being already grown up at the time, I spoke with my father respecting her, and asked him what was to be done, and how my good mother could be comforted. He shrugged his shoulders and gave me to understand that unless God interposed he feared the worst.

"Now it happened some days after, when we were all one Sunday morning at church, with the exception of my mother, who remained at home, that on rising up from prayer in her closet, she heard a noise as though some one was with her in the room. On looking about to ascertain whence the noise proceeded, something took hold of her invisibly, and pressed her firmly to it as if she had been embraced by some one, and the same moment she heard—without seeing anything whatever—very distinctly the voice of her departed daughter, saying quite plainly to her, *Mamma, Mamma, I am so happy; I am so happy.* Immediately after these words the pressure subsided, and my mother felt and heard nothing more. But a wished-for change did we all perceive in our dear mother on coming home. She had regained her speech and former cheerfulness, she ate and drank, and rejoiced with us at the mercy which the Lord had bestowed upon her; nor during her whole life did she ever notice again with grief the great loss which she had suffered from the decease of this excellent daughter."

And not only sweet utterances, whispered by angel lips, often fall upon the clairaudient ear, but strains of celestial music sometimes are reflected upon and charm the senses, and give a foretaste of the sublime harmonies of the spirit world, as heard and appreciated by glorified spirits.

SENSATIONS OF A CLAIRAUDIENT PERSON.

I will here relate an incident that occurred to me, an incident which many may consider of so trivial a character as to be unworthy of recital; but unimportant as it may seem it nestles amid the flowers of memory, and it is never recalled without shedding a tender influence over my mind.

On the morning of Sept. 23, 1872, as I was waking, I heard and felt some one blow into my ear. I was aroused by the occurrence, but felt impressed to remain quiet. In a moment the name Eugene—being that of my eldest deceased son—was clearly whispered, and the next moment a hand clasped mine, and in the most affectionate manner repeatedly and in different ways pressed it. I returned the pressure perhaps an equal number of times, and the sense of materiality was perfect. The hand appeared to be that of an adult.

I noticed, and reflected upon all that occurred as sensibly as I ordinarily do, and comprehended the meaning clearly, and fully realised that a perfectly passive state on my part was necessary to the success of the attempt to thus manifest. I also knew from the manner in which the name was intoned that it was my son's, and not my own, and this conviction was confirmed by the natural, yet indescribable way in which my hand was clasped immediately after the utterance of the name.

SPIRITS CANNOT ALWAYS HEAR US.

It may here be proper to say something respecting the power of spirits to hear our conversation, as there are erroneous views prevalent, even among Spiritualists, upon this question.

I have devoted considerable time and attention to this subject, and as the result I find that most spirits, unless on low planes, cannot *distinctly* hear us converse; they more generally perceive our thoughts; while, on the contrary, spirits on the lower planes cannot read our thoughts, but can more readily hear our conversation.

Old John and Big Bear say their ability to hear mortal voices (when not in control) varies in every house they visit. In my house they can understand our conversation best when a certain member of my family is present, and they can elsewhere hear best when some person present is mediumistic. In the presence of their medium they can always hear distinctly what is said by others. When they are in control of the medium they cannot hear as well.

One evening Mr. S— visited me, and while conversing with him in my library I felt upon my head the usual signal of the presence of a spirit friend, and thinking it might be Mrs. S— (my sister-in-law Kate), I addressed her in a clear, full voice, requesting her to meet her husband the next day at a certain photograph gallery for the purpose of obtaining her likeness on a plate with his.

The next day, Dr. Kenney visiting me, Old John controlled him and said Big Bear, Mrs. S—, and others were

present. I inquired of Mrs. S— whether she had met her husband as I had requested. She replied that she knew nothing of such request. I asked if she had not been present the previous evening when her husband and I were engaged in conversation, and I had addressed her, requesting her to meet him. She replied yes, she was present, but heard nothing of this beyond my mention of her name. Big Bear said he also was present, and heard me speaking to Mrs. S—, and from what he could understand thought an appointment was intended for some purpose, but could not comprehend more than this.

Other of my spirit friends then engaged in the conversation, and said that ordinarily it is with difficulty they can hear us converse and read our thoughts, and we appear like apparitions to them, they only dimly perceiving our material bodies, *and not perceiving our spiritual bodies at all*, but in the presence of a good medium they can plainly hear us converse, and see us nearly as we appear to each other, and can then generally read our thoughts without difficulty. They perceive all material objects very imperfectly apart from a good medium, and even with this assistance they see clearly only in his immediate vicinity. They assured me they cannot read a word of a written page, or print of ordinary size, unless by the aid of a medium.

My father corroborated this testimony, and added that when we were apart from a medium he could often detect the meaning of certain words or sentences, and his ability to understand us was greatly influenced and determined by the conditions of our atmosphere. He can hear us best in mild, clear weather. Sometimes in bleak, boisterous weather he cannot hear a word we utter. He depended more upon reading our minds, but even this is not always possible. He also said that although they encounter these difficulties, as most spirits do, there are certain spirits who can both hear us speak and read our minds, perhaps at all times; but such spirits are especially endowed.

Through other reliable mediums what is here stated has been confirmed. It will no doubt startle others, as it did me, to hear it asserted that spirits cannot perceive our spiritual bodies, and it was some time, and only after thorough investigation, before I accepted the assertion as truthful, it being at variance with my preconceived opinions, and I hope others will further pursue this investigation.

Another fact, perhaps equally interesting, I am able to state, which is that spirits at all advanced have great difficulty in conversing with each other in our earthly atmosphere. They often are able to utter but a few sentences, or even words, when their voices sink to whispers, and then utterly fail them. Those who are in the habit of visiting our earth can converse with each other more readily than those who are not, and as it is with them in hearing our conversation, their ability to converse with each other is influenced by atmospheric conditions, and in the presence of a good medium they can converse more easily than in his absence.

PUBLIC physical and trance *séances* are now given regularly at Mrs. Burke's, 8, Upper Bedford-place, W.C.

THE Chinamen in California, in the expectation of being driven from the country, are sending home the remains of their dead. In cases where only the bones are left, scrupulous care is taken to miss none, as they believe that to leave one behind would imperil the soul of the dead person. A paper is spread by the grave, and upon it the skeleton is laid, piece by piece, until it is complete.

MARVELLOUS DISAPPEARANCE OF PIGTAILS.—A recent number of the *North China Herald* says:—The phantasy that has been lately prevalent in the cities of Soochow-Chinking, Yangchow, and Nanking, touching the pranks of mischievous sprites, who have taken to cutting off the lieges' tails, has spread to Shanghai. The sprites are of paper, cut by magicians to resemble the human figure, and despatched after certain incantations to create annoyance. On this occasion they have been directed to cut the *queues* of numerous persons in large cities. They always presage trouble in the State. As an instance of the excitement which the tail-cutting mania is causing among the Chinese, we may mention that the circulation of the *Sherpao* has increased by several hundreds since it began. One man relates that he was walking near the North Gate, and suddenly he heard a sound as rushing wind, when lo! his tail was gone. Another case related is of a child who went out to play, when in a moment his tail was gone, and he came home crying to relate his loss. However all this may be, there is no doubt that a number of tails do get cut off, and that great alarm exists in consequence. What heightens the panic is a saying that a man only lives one hundred days after the catastrophe has happened to him.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

ON Tuesday, last week, the usual monthly meeting of the Council of the British National Association of Spiritualists was held at 38, Great Russell-street, London, W.C., under the presidency of Mr. Alexander Calder. There were also present Mrs. Fitz-Gerald, Mr. and Mrs. Desmond Fitz-Gerald, Mrs. Makdougall-Gregory, the Rev. W. W. Newbould, Mr. R. Pearce, Mr. E. P. Ashton, Mr. Morell Theobald, Mr. T. H. Edmands, Mr. D. H. Wilson, Mr. E. T. Bennett, Mr. E. D. Rogers, Miss Houghton, Mr. Gray, and Mr. Glendinning.

The minutes of the last meeting were read and confirmed.

The following were then elected ordinary members of the Association:—Mr. A. B. Kitchener, Mr. Henry Hales, Signor Enrico Rondi, Miss Mary Mackay, Mrs. G. Weldon, and Mrs. Green. Mr. G. W. F. Wiese, of Wiesbaden, was elected an ordinary foreign member.

Mr. Dawson Rogers said that there had been a suggestion afloat that no honorary secretary should be appointed; also, that he had a personal feeling against Mr. Joy. He had, therefore, much pleasure in asking that the Council should show some respect to Mr. Joy, whom he believed to be a gentlemanly member, who had given time and trouble to the work of the Association, both on the Council and elsewhere. The Council had unanimously decided that it was best there should be no honorary secretary. He, therefore, proposed that Mr. Joy should be appointed a vice-president.

Miss Houghton seconded this, and it was passed unanimously.

Mr. Rogers said that he was glad that the Council had done a good deed in less than five minutes, without a month's notice.

Mr. Fitz-Gerald said that he thought that Mr. Rogers made a mistake in saying that the Council had unanimously done away with the honorary-secretaryship of Mr. Joy, because—

Mr. Rogers: I protest against Mr. Fitz-Gerald speaking. This is not in order.

Mr. Fitz-Gerald: No vote was taken for the dispensing with the services of Mr. Joy; and I, for one, should have voted against it. I think that my protest against the inaccurate statement just made should be regarded.

Mr. Rogers read the names of the proposed members of the Committees for the ensuing year; he said that as he read them they would be put, and the members could propose any additions or alterations they pleased. Mrs. Everitt had declined to serve on any committee, and he had had no reply from Mr. Everitt on the point. He then read the following list:—

Offices and House Committee: Mr. Joy, Mrs. Maltby, Mr. Calder, Mrs. D. Fitz-Gerald, Mr. E. T. Bennett, and Mr. E. D. Rogers.

Soirée Committee: Miss Withall, Mrs. D. Fitz-Gerald, Mrs. Maltby, Mr. Edmands, Mrs. Edmands, and Mr. E. D. Rogers.

Library Committee: Mr. W. Newbould, Dr. Carter Blake, Mr. D. Fitz-Gerald, and Mr. E. D. Rogers.

Seance Committee: Mr. G. R. Tapp, Mr. D. Fitz-Gerald, Dr. Kenningale Cook, Mr. H. Withall, and Mr. Edmands.

Finance Committee: Mr. Morell Theobald, Mr. Martin R. Smith, and Mr. A. Calder.

Prize Essay Committee: Mr. Martin R. Smith, Mr. E. D. Rogers, and Dr. Kenningale Cook.

Correspondence Committee: Mr. Martin R. Smith, Mr. A. Calder, Mr. E. D. Rogers, and Mr. E. T. Bennett.

The Experimental Research Committee would remain as lately appointed.

Mr. Morell Theobald then read the report of the Finance Committee, which showed a balance in hand of £102 6s. 5d., and recommended payments amounting to £85 1s. 6d., including rent. The outstanding liabilities of the Association were estimated at £5.

Mr. E. T. Bennett remarked that the members of the National Association of Spiritualists were indebted to Mr. Martin R. Smith for the presentation copies of the Prize Essays. He moved that a vote of thanks of the members of the Association be presented to Mr. Martin Smith for his generosity.

The Chairman said that the cost of the books had been about £58, and that Mr. Martin Smith had guaranteed the Association against loss on their sale. The members of the Association should, therefore, try to assist the sale, and the booksellers perhaps would do something.

A special vote of thanks was given to Mr. Whitear for the large number of valuable books which he had presented to the library of the Association. A vote of thanks was passed to Mrs. Hallock for the presentation of books, also to Mr. Wilson for the loan of a large number of valuable works.

The Secretary announced the presentation of the cast of a spirit child's hand by Mr. Eglinton, and of some photographs by Mr. Colleen.

Mr. Fitz-Gerald suggested that a vote of thanks for these should be deferred, until inquiry had been made into all the conditions under which they had been obtained. The Council should first know their value and understand their nature.

Mr. Rogers remarked that it had been said that Miss Kisingbury had had "the offensive question publicly, unnecessarily, and illegally raised at a Council meeting, as to whether she was to be permitted to retain her appointment." He had never heard of anything of the sort at any of the Council meetings. He had never heard a breath to that effect; but now that the matter had been mooted, he moved that she be dispensed with altogether by giving her a month's holiday. She had worked hard, and although she and he had not always put their horses together, he despaired of getting a better secretary. As Abraham Lincoln once said, he did not want to quarrel with the ferryman until he had reached the other side. He moved that she be granted a month's leave of absence from July 29th to August 28th.

This was seconded by Mr. Gray.

Mr. Rogers said that during the first fortnight of her absence he

believed that an efficient person could be found to take her place, and during the second fortnight he moved that the rooms of the Association be closed, it being a season in which there would probably be few applications for admission.

This was carried unanimously.

Mr. Rogers moved that the next ordinary meeting of the Council be made a special one, for the purpose of revising the rules and constitution of the Association, and putting right small discrepancies to be found therein. He said that any suggestions that anybody might wish to make on this head had better be sent in to the Council in the meantime, and he had given in some himself.

This was agreed to.

Mr. E. D. Rogers next remarked that he had to ask the Council to adopt another resolution, in regard to the press, in the place of that by Mr. Everitt, who was absent. In this matter he was in the hands of the Council, for except by consent of three-fourths of the Council, he could not bring on his motion without a month's notice. He wished to move "That in consequence of the unsatisfactory reports which had been published of the proceedings of the Council, the secretary be instructed to furnish reports, which shall be revised by the Correspondence Committee, and sent to *The Spiritualist*, with a respectful request for insertion."

Mr. Morell Theobald remarked that as it was a very important matter the Council ought to have a month's notice to allow time to consider the question.

Mr. Rogers stated that remarks had been made in the press about the proceedings of the Council which were absolutely without foundation, and that its intentions had been actually misrepresented; if this matter stood over they would run the same risk again. He knew that this step had Mr. Martin Smith's approval.

Mr. Gray: You must give your reasons for what you say.

Mr. Morell Theobald said that there was a grievance, but that time should be given to consider the question.

Mr. Rogers remarked that if they did not consider it at once, he should decline to come to any Council meeting until it was settled.

Mr. E. T. Bennett said that he thought the matter was urgent, and that the more rapidly it was decided the better.

Mr. Rogers continued that he asked the Council that they should report by the secretary their own proceedings. He was too old a newspaper hand to enter into a controversy with any newspaper, knowing that it was bad policy, for any person who did so was sure to get the worst of it. He wanted some plan by which he could have a fair statement of what took place laid before the public. He had never raised the question about the continuation of the appointment of Miss Kisingbury; it might have been unintentional, but what had been said and intended had been most grievously perverted. If anybody else there had had ideas put into their mouths of an unpleasant nature, and which had never entered their minds, they would feel that they wanted a remedy. The secretary's reports might be referred to the Correspondence Committee.

The Rev. W. W. Newbould remarked that Mr. Rogers had made his statement in such a way that he did not know what he meant, or what his grievance was.

Mr. E. P. Ashton said that *The Spiritualist* newspaper was not their property, consequently, they could not print reports in it. If any of the reports were inaccurate, the remedy was to point out the inaccuracies.

Mr. Glendinning thought that the duty of drawing up regular reports ought not to be thrust upon the secretary.

Mr. Fitz-Gerald saw no objection to the proposition of Mr. Rogers, but, at the same time, did not see that it met any useful purpose. If a meagre report were sent in to *The Spiritualist* it would force the reporter to give one of a more ample nature. He thought that the remedy was the admission of several reporters, as was the case at the House of Commons, where the reports in various papers checked each other. He must say that whilst, on the one hand, the reporter could hardly fail to be a partisan, he was quite sure that if anything had been done in *The Spiritualist* which required rectification, the rectification would be forthcoming when any error was pointed out, as had always been the case. He was sure that any letter pointing out any inaccuracy would be put in if sent to that journal; but if the original statements were well-founded, of course those who felt aggrieved were unable to send rectifications. He did not think that they could be in better hands than the editor of *The Spiritualist*, but that the more representatives of the press they had at their meetings the better.

Mr. Glendinning asked, could *The Spiritualist* be requested to agree to submit its reports to the Council under some financial arrangement, whereby the reports could be made official, and printed in that journal as coming from the Council? Such contracts for the publication of authorised reports were sometimes entered into between public societies and newspapers.

Mr. Rogers remarked that his motion had not been seconded.

Mr. Fitz-Gerald moved that the Council permit Mr. Harrison to make any statement he pleased upon the subject matter before them.

Mrs. Makdougall Gregory seconded this.

Mr. Rogers said that he would oppose the proposition, because he would have to show how the reports had perverted what had taken place; indeed, nobody could read them without perceiving it. He would point out one instance. A criticism had been made upon a part of the proceedings, which part had not been reported, as in the instance of the remarks made about the abolition of the post of Mr. Joy, which had not been recorded. If these questions were raised, every point must be answered. He did not care what was said in articles; he only wanted fair reports.

Mr. Bennett thought it would be unwise and unprecedented to adopt Mr. Fitz-Gerald's suggestions.

Mr. Morell Theobald thought that the report was most mischievous, and that the right plan was to request that it should be corrected.

Mr. Rogers contended that it had tended to damage their character and their honour in the eyes of their fellow-members.

Mr. Bennett seconded the motion of Mr. Rogers.

Mr. Fitz-Gerald said that he did not see why the resolution should not pass, as it was a very harmless one.

The Chairman suggested that the words "In consequence of the unsatisfactory reports which have been published," be taken out of the resolution.

This was done.

The Chairman then made a complimentary speech about *The Spiritualist* newspaper and its management, after which the resolution was passed unanimously.

Mr. Rogers remarked that he had no ill-feeling towards Mr. Harrison. Until they got into party questions he had seen no paper on Spiritualism to compare with *The Spiritualist*.

The Council then adopted the recommendations of the Research Committee, that all gifts of a scientific nature presented to the Association should be subjected to the examination of that committee before they were placed on public view under the auspices of the Association.

The proceedings then closed.

THE COUNCIL OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS AND THE PRESS.

THE internal business of the National Association of Spiritualists is but indirectly connected with Spiritualism, consequently not much space is given to the recording, and still less to the criticising, thereof in these pages, but for historical purposes some details relating thereto are published now and then to serve either as a guide or a warning to organisations of the future. It is not a fact, as several Spiritualist periodicals in all parts of the globe have asserted, that Spiritualists cannot organise. Good organisation, as we have often stated, depends wholly upon an advanced state of education and culture among those who try to band together; intolerance, a censorious nature, and too much self-assertion—in other words, want of gentle and retiring manners, are disintegrating elements in attempts at organisation.

The report of the meeting of the Council of the National Association of Spiritualists, published on page 299 of *The Spiritualist* of June 23rd, gave considerable dissatisfaction to Mr. Rogers and some of the members of the Council, in consequence of which a resolution was passed at the last meeting (reported in the present number of *The Spiritualist*) that the Council should draw up official reports of its own, and request that they should be published in this journal.

The following letter has been sent to the Council on the subject:—

The Spiritualist Newspaper Office, July 18th, 1876.

LADIES AND GENTLEMEN,—At the last meeting of the Council you resolved to ask me to publish official reports of your proceedings, to be furnished by a Committee of the Council, so that, in addition to the regular *Spiritualist* report, another should be printed in the same journal about the same meeting.

The ground on which the publication of two records of the same meeting has been thus requested, is that the report in *The Spiritualist* of June 23rd, page 299, contains "misrepresentations," is "unsatisfactory," and is a "grievance." None of the speakers, however, pointed out a single inaccuracy, nor have I been able to discover one, or to obtain precise information as to the existence of a just cause of complaint. Further, I believe that the whole report is entirely accurate.

On these grounds I respectfully ask the Council to point out in writing any of the errors or misrepresentations alleged by Mr. Rogers to exist, and on which you based the resolution passed without the usual one month's notice.

If the report contains anything which is not accurate, the public ought in the interests of truth, to have the error distinctly pointed out. If, on the other hand, the report is entirely accurate, and Mr. Rogers and others are unable to point out anything wrong, an unjust slur has been cast, and it remains for you to say what you will do in reference to the censorious and unchecked speeches made at the last meeting, also to say whether you intend to adhere to the resolution founded upon Mr. Rogers' assertions about inaccuracies which do not exist.

I will print this letter in *The Spiritualist* weeks before you receive it, to give members of your Council ample time to discover inaccuracies.

The report contains no opinions of the recorder. It contains only resolutions passed by the Council, and speeches made by members of the Council—nothing more. I assert that every remark reported was actually made; that every resolution recorded was actually passed; and that no member of the Council can deny these points. Why then blame the reporter?

Yours respectfully, WILLIAM H. HARRISON.

On looking through the report in the attempt to discover why Mr. Rogers and some of the Council do not like it, the following appeared to us to be the objectionable portions, to which we have added a word or two within brackets:—

Mr. Rogers remarked that the paid secretary had now to be elected.

Mr. Morell Theobald said that he had never heard of anything of the kind before in any public body. It was a thing that was never done. At the time the rules of the National Association of Spiritualists were drawn up it was not done.

Mr. Rogers said that the rules demanded it.

Dr. Gully doubted whether such a thing had ever been heard of anywhere else, where the secretary was not a member of the Council, but as Mr. Rogers said that the rules demanded it, time would be saved by compliance therewith. He therefore moved that Miss Kishlingbury be re-appointed.

Miss Houghton seconded this, and it was carried unanimously.

Mr. Rogers said that when the paid secretary was re-appointed he had intended to move a rider, but had forgotten to do so, therefore asked permission to do so now. She had voted [N.B.—Against him] at the annual meeting, a thing which he had never before known a secretary to do, so he moved, "That the Council deem it in the highest sense inexpedient that the secretary should vote at any meeting of the Association."

A discussion followed—in which Messrs. Theobald, Gully, Everitt, and Martin Smith took part—as to whether it was expedient that the secretary

should exercise the right of voting possessed by her as a private member of the Association. The general idea was that it was inexpedient.

Mr. Glendinning said that the resolution, as worded by Mr. Rogers, would be construed by the public as a vote of censure upon Miss Kishlingbury, and this he was certain the Council did not intend. He thought that Mr. Rogers had better withdraw his motion, now that the secretary knew what the opinion of the Council upon the subject was.

Mr. Rogers demurred to this unless some reference to the discussion which had taken place were entered on the minutes.

This latter suggestion was agreed to.

Naturally the Council do not like a record that a rule intended to apply only to honorary officers was hastily applied to a paid officer, who was further re-elected without having ever been out of office. Secondly, that without the usual month's notice the question of right of voting was decided, and that all these moot points were settled in opposition to the customs which experience has taught to be good in all old-established organisations. But if the Council, under the guidance of Mr. Rogers, does such things, why blame the reporter?

All of a sudden, without the month's notice usually required before bringing on important business, or giving the absent members of the Council an opportunity of knowing what subjects were to be brought forward, the relations of the National Association of Spiritualists to the press were last week altered. A "Correspondence Committee" has been appointed, consisting of Mr. Martin Smith, Mr. Alexander Calder, Mr. E. D. Rogers, and Mr. E. T. Bennett, in whose hands the revising of the secretary's official reports for the press will be left. This committee also has the great power of deciding what correspondence sent in by the public to the Association shall be laid before the Council, what letters shall be summarised, and what communications shall not come before it at all. The committee is so unfairly constituted as to threaten inharmony in the future. As Mr. Martin Smith pointed out, at a recent meeting of the Council, the Offices Committee during the last year has sometimes been at variance with the whole Council. Two of the members of the old Offices Committee—Mr. Rogers and Mr. E. T. Bennett—have been placed upon the new Correspondence Committee, consisting of but four persons, so the two just mentioned, and who in times past have been at variance with the Council, have sufficient power to nullify some of its behests in the present committee. Further, if, as is very probable, Mr. Martin Smith, from pressure of business, should frequently be unable to attend, those who have been at variance with the Council will be in the majority on the Correspondence Committee, and be able to say what public correspondence shall come before the Council and what shall not, and will be able to give their own version of the proceedings of the Council in public reports. The probable danger of future inharmony does not end here. Mr. Dawson Rogers visits the Rooms of the National Association almost daily, whilst the other members of the committee are almost constantly away; therefore, as a member of the committee, he may have the right to claim that he shall see all the correspondence from members and the public sent in to the National Association, and to offer his advice thereupon to the secretary, in which respect he will find himself in the former position of Mr. Joy, with the sole difference that he will not possess the power (which Mr. Joy had) of answering the letters sent in by the public. Everybody will agree that Mr. Joy is the right man for such a post, and Miss Kishlingbury—who, like himself, was not consulted about the abolition of his post—looks upon his removal as a loss. It is not a loss, perhaps, of such very great importance; the position was as a general rule merely ornamental, but in times of difficulty, useful.

To return to the report published on June 23rd, the only point, we think, at all open to just criticism is the circumstance that we did not record the speeches of Mr. Bennett and Mr. Rogers about the abolition of Mr. Joy's post. But that work only occupied a few minutes. Mr. Bennett's very fair argument was that having two secretaries was objectionable on account of divided responsibility, and in an article we mentioned that this argument had been brought forward, but omitted to state that it was advanced by Mr. Bennett. Mr. Rogers merely asserted that Mr. Joy was a partisan; he did not produce the evidence upon which he founded the charge, on the ground that he wished to avoid personalities. Mr. Martin Smith was understood by many to say that Mr. Joy was a partisan, but he has since stated that he only said or intended to say that "Mr. Rogers and others alleged him to be a partisan." That was all that took place. If we had printed Mr. Rogers' assertion, unsupported by proof, that Mr. Joy was a partisan, it would have also necessitated our pointing out on what grounds we believed that charge to be based, namely, that when Mr. Rogers and one other member of the Association quietly collected so many proxies that it was expected that they would have had the annual meeting and the whole of the National Association of Spiritualists under their thumbs, Mr. Joy, as in duty bound, by word of mouth gave warning thereof to many Spiritualists, and not a few ladies and gentlemen came to the meeting at great inconvenience to themselves, in order to serve the public interests by voting to upset the electioneering manœuvre. Their displeasure at the inconvenience to which they had been subjected was great, and was increased when they found the time of the meeting so much occupied by personal charges emanating from the same source, the result being that some of them have had under consideration whether they shall send in their resignations on the Council, or whether they shall hold on for a time to see whether the ungentle and censorious line of action introduced by one or two members will die out. Before the last annual meeting, some of those who were interested in the proceedings acted upon the principle that it would be wrong to attempt to influence the election, either by asking or by thanking anybody for their proxies, and the valuable opinions of those who were working upon such an honourable basis, were consequently in danger of being outvoted by those who canvassed for votes. Only a few days ago, when Sir E. Watkin complained to

the House of Commons that an unproved charge had been brought against him of influencing legislation by canvassing for the votes of members, "Mr. Disraeli said that 'private canvass' was a very vague phrase, but he thought that anything like a gross or obvious canvass for votes in favour of a private bill was a practice which certainly ought to be deprecated. It would be remembered that some few months ago, when a similar question was brought before the House, the moral feeling of the House manifested itself in no mistaken manner that it disapproved such a custom."

Mr. Joy, instead of being considered a partisan for upsetting electioneering sharp practice against people unaccustomed to the idea of such things, deserves the warmest thanks from the whole of the Association for nullifying the doings of the collectors of proxies, because if they had succeeded in carrying out their own desires, another meeting would have had to be called to reverse the plans of two individuals, and the amount of consequent inharmony would have been incalculable. We did not want to drag these things into print, believing that the strong feeling raised at the annual meeting was alone strong enough to stop such manoeuvres for the future; but the forcing upon us the publication of a letter, recording the charge of partisanship against Mr. Joy, made it necessary to record that he merely did his inalienable duty.

Mr. Rogers means well, and does not act from low motives, despite his aggressively censorious ways; at the same time it is our conscientious opinion that in working so actively to abolish the post of Mr. Joy, also in silently collecting proxies with a friend so as to nearly get the annual meeting under their thumbs, likewise in forcing important motions upon the Council without allowing the month's notice thereof required by the rules; lastly, in getting the Council to apply to a permanent officer a rule intended only to apply to those who held honorary positions, he has unintentionally not furthered, but somewhat damaged, the public interests of the National Association. Further, if he should, in our opinion, act against those interests in the future, we have no intention either of being silenced or intimidated, but mean to point out on public grounds anything which we believe to be to the detriment of a great movement.

There are no dissensions of any importance on the Council of the National Association, but the small ones that once existed called at last for press criticism, after a long period of unexampled forbearance. Any shades of grievances that remain are more of a sentimental than a real nature, and are likely to be dissipated by weather too hot to permit contention. During the autumn everybody will have leisure to think over the errors of the past, and to return to work in the winter wiser if sadder men.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE EXPERIMENTAL RESEARCH COMMITTEE.

LAST Monday evening a meeting of the Experimental Research Committee of the National Association of Spiritualists was held at 38, Great Russell-street, Bloomsbury, London, under the presidency of Mr. Desmond Fitz-Gerald, member of the Society of Telegraphic Engineers. The other members of the committee present were Mr. D. H. Wilson, M.A., Dr. Carter Blake, the Rev. W. W. Newbould, and Mr. J. W. Gray.

Mr. W. H. Coffin, who was unable to attend, had sent in a plan suggested by the sub-committee for the ventilation of the *séance*-room, but in his absence, and that of another member of the sub-committee, the consideration of the subject was deferred.

The Chairman reported that the experiment with the electric bell had not been attended with success; and, after discussion, it was resolved that the sittings in future should not be devoted to one particular experiment, but rather to testing such phenomena as occurred most frequently and powerfully with the respective mediums.

The next *séances* of the committee with Miss Fowler were fixed for Friday, 21st, and Friday, 28th inst., at 8 o'clock p.m.

Mr. Fitz-Gerald remarked that it would be well to propose some preliminary arrangements for engaging mediums after the holidays, when the members would have returned to London. The first necessity was a fund to meet expenses.

Mr. Gray moved, and Dr. Carter Blake seconded, the following resolution, which was carried unanimously:—

"That this Committee, having the consent of the Council to raise a fund for the purposes of the Committee, hereby instruct the Secretary to request such members of the Association as may desire to aid them in their researches, to send in contributions to a fund for the use of the Experimental Research Committee."

The subject of spirit-photography was then discussed, and it was resolved that a sub-committee be formed to thoroughly investigate the subject; the sub-committee to consist of the following members, with power to add to their number:—Messrs. W. H. Harrison, D. H. Wilson, J. W. Gray, and H. E. Frances; and that the following gentlemen be recommended for consultation with the sub-committee:—Messrs. T. Slater, Parkes, and F. Hudson.

Another meeting of the Committee will be held on Friday next, 21st inst., at 7 p.m., previous to the *séance* with Miss Fowler at 8 p.m.

MISS LOTTIE FOWLER is still giving trance and clairvoyant *séances* in London.

"THEY came here," said Artemus Ward of the Puritans, "that they might worship in their own way and prevent other people worshipping in their'n."

DR. SLADE has taken up his residence at Mrs. Burke's, 8, Upper Bedford-place, Russell-square, W.C., where he is giving professional *séances* in broad daylight. He rigidly refuses to admit more than two persons to any *séance*.

SPIRITUALISM IN DALSTON.

THE usual monthly session of the Council of the Dalston Association of Inquirers into Spiritualism, was held at their Rooms, 74, Navarino-road, Dalston, London, on Thursday evening last week, under the presidency of Mr. John Rouse. There were also present Mrs. Amelia Corner, Mr. Jonathan Tozeland, Mr. R. Pomeroy-Tredwen, and Mr. Thos. Blyton.

The minutes of the last session of Council were read and confirmed. The decease of Mr. W. E. Bassett was reported, and the hon. secretary was instructed to write a letter of condolence to Mrs. Bassett.

Letters of general interest, received since the last session of Council, were read from Mr. Francis K. Muntion, hon. secretary to the Psychological Society of Great Britain; Miss Anna Blackwell; Mrs. Catherine Berry; Mr. and Mrs. Thos. Everitt; Mrs. Bassett; Baron C. Dirckinck-Holmfeld; Mr. John R. Holland; and Prof. R. B. D. Wells.

Presentations received since the last session were laid upon the table and accepted with a cordial vote of thanks to the respective donors, viz., Baron Holmfeld, the British National Association of Spiritualists, and Prof. R. B. D. Wells.

The hon. treasurer submitted the statement of accounts for the past half-year, and reported that the auditors had examined the books and vouchers, and certified as to the correctness of the same. The statement of accounts was approved, and ordered to be annexed to the forthcoming half-yearly report.

Miss Thomson and Mr. W. R. Monteith were unanimously elected ordinary members of the Association.

Notices of resignation from Mr. F. A. Downes and Mr. Lucas de Caux were submitted, and accepted with regret.

The report and statement of accounts for the past half-year were drawn up and ordered to be submitted to the members for approval and adoption at the twelfth half-yearly general meeting, to be held on Thursday evening, the 27th inst.

Correspondence with Mr. Richard Pearce, as to his proposed paper upon "Local Spiritualist Societies—what should be their objects, and how can they be best carried out?" was read and laid upon the table.

The attention of the Council was called to the present tenancy of the meeting rooms being liable to be terminated in the course of the current quarter, in consequence of the property being required for railway works. The matter was referred to the hon. secretary to report upon further at the next meeting of the Council.

SPIRITUALIST LECTURES IN LIVERPOOL.

ON Sunday last the platform of Meyerbeer Hall, Liverpool, was occupied both for the morning and the evening services by Dr. William Hitchman. His first discourse was entitled "The Science of Prayer," and was preceded by a recitation of Pope's "Universal Prayer," by Mrs. F. A. Nosworthy. Dr. Hitchman's remarks were mainly devoted to the consideration of prayer for the departed. He held that prayer for the souls of the departed was undoubtedly justifiable, intentional, and highly commendable; it was a natural instinct of the human heart. He also submitted that prayer to the Almighty should not be offered for the removal of physical incongruities, the possession of material health, or the temporal advantages of a mortal career, but rather for the imperishable graces of the higher life appertaining purely to the spirit. As a matter of experimental observation, he was fully assured that earnest prayer had been answered through the agency of "ministering spirits."

The evening address was entitled "Spiritual Culture," and urged a general self-dedication to right as against expediency.

Next Sunday Mr. Harper, of Birmingham, will address the public in the afternoon and evening, and on the following Sunday Mrs. F. A. Nosworthy will lecture in the evening on the text, "Of such are the kingdom of heaven."

MR. J. J. MORSE'S PROVINCIAL ENGAGEMENTS.—On Sunday next, July 23rd, Mr. Morse will deliver two trance addresses in the Old County Court Rooms, Halifax, afternoon at 2.30, evening at 6.30, admission free. On Thursday, August 3rd, at 8.0 p.m., Mr. Morse will deliver a trance lecture in the Agricultural Hall, Wolverhampton. His other engagements are Manchester, Sunday, July 30th, afternoon at 2.30, evening at 6.30; Temperance Hall, Grosvenor-street, Newcastle-on-Tyne, August 6th and 7th; Ossett, August 13th; Bishop Auckland, August 19th. Societies desirous of securing Mr. Morse's services are requested to write, for terms and dates, to Mr. Morse, at Warwick Cottage, Old Ford-road, Bow, London, E.

RECEPTION AT MRS. GREGORY'S.—On Wednesday, last week, a reception to Spiritualists and other friends was given by Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, W. Among the guests present were—the Countess Poulett; Miss Vere; Lady Vere Cameron, of Lochiel; Sir William and Lady Scott, of Ancrum; Lord Houghton; General Brewster; Commander Beaumont; Commander Napier; Mr. Mark Napier; Rev. Mr. and Mrs. Haweis; Rev. W. Stainton Moses; Rev. Mr. Fisher; Rev. Mr. Bayne; Mrs. Limond Strong; the Misses Strong; Miss Kinslingbury; Mr. Buchanan; Mr. Poyntz Stewart; Le Comte des Essarts; Miss Carleton; Mr. Barber; Signor Frederici; Mr. Charles Davidson; Miss Lottie Fowler; Captain Leitenitz; Madame Leitenitz; Mrs. Fitz-Gerald; Mr. and Mrs. Desmond Fitz-Gerald; Mr. W. H. Harrison; Mr. Alcock Stawell Riversdale; Mrs. and Miss Dawkens; Mrs. Loftus Otway; Mr. Harold Otway; Mr. Ivymey; Mr. Hood; Mrs. K. Betty; Mr. George Sutherland; Mr. and Mrs. Cholmondeley Pennell; Mr. Wedgwood; Mr. Ward; Mr. H. D. Jencken, M.R.I.; Mrs. Jencken (Kate Fox); Major Godwin Austin; Herr Miller; Miss Hope; Miss Emmet; Mr. Otley; Mr. Howard; Miss Rich; Mr. Percival; Dr. and Mrs. S. T. Speer; Mr. Fuller; and Mrs. Beatie.

DR. SLADE'S ARRIVAL IN ENGLAND.

ON Thursday, last week, the celebrated medium, Dr. Slade, with Miss Agnes Slade, also Mr. and Miss Simmons, arrived at Liverpool by the steamer "Italy," Captain Webster. As it had been announced that Dr. Slade would come direct to the port of London this was rather a surprise, and Mr. James Wason, Mrs. Nosworthy, Dr. Hitchman, and some other of the Liverpool friends were not able to meet and receive them on their arrival, as had been intended. They came to London the same day, and in the evening, after a short call of ten minutes' duration at the office of *The Spiritualist*, 38, Great Russell-street, proceeded to their hotel in Hanover-square. On the following day they took up their abode at Mrs. Burke's, 8, Upper Bedford Place, Russell-square, W.C.

Last Friday morning Dr. Slade and Mr. Simmons went over the establishment of the National Association of Spiritualists, with which they were much pleased. Here they met Mr. and Miss Blackburn, Miss Kislingbury, Mr. Reinners, and other friends. While Dr. Slade was on the premises raps were heard occasionally in various rooms, and came upon the crown of his hat which he held in his hand while he was talking. In the afternoon Miss Douglas called upon him to learn his arrangements in relation to private *séances*. In the course of conversation, Dr. Slade was entranced, and a spirit made a few remarks through his lips which we took down in shorthand. The general purport of the address was that it was best for Spiritualists not to be anxious to convince those who were in no way prepared to receive the truths of Spiritualism; it was better to give attention to those who were sufficiently interested to come of their own accord demanding information. On Friday evening he made a short call upon Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square. In the course of conversation he placed one hand upon the back of her chair as he was sitting near her side, and asked Mr. Harrison, who was sitting in front, to rest his hand on the top of her chair on the other side. The instant the two hands touched the chair, without grasping it, it rose vertically and steadily, with Mrs. Gregory upon it, to a height of about nine inches, and descended with the same precision. This was in broad daylight.

DR. SLADE'S FIRST SEANCES IN ENGLAND.

Last Saturday, at half-past eleven o'clock in the morning, Dr. Slade gave his first *séance* in England, to Mr. Charles Blackburn and Mr. W. H. Harrison, at 8, Upper Bedford-place. The amount of light was strong. Sunlight was streaming into the room during the whole of the sitting. The medium and the two sitters sat at three of the four sides of an ordinary table, about four feet square. The fourth side was unoccupied, and there a chair was placed, Dr. Slade remarking that the spirits might do something with it in the course of the sitting. He then placed a crumb of pencil, about an eighth of an inch long, upon a slate, and held the slate by one corner with one hand under the table, flat against the leaf. The other hands—five in all—of those present, were clasped in the centre of the table. The slate was moved about with some violence, as if some force were tugging at the other end of it, and after a delay of about three minutes, caused by the spirits making preparations to control the power, the pencil was heard writing on the slate, which was then brought up from below the table, and found to have a short sentence of seven or eight words written upon it. Several other messages, of no particular import in themselves, were given in the same way, after which Dr. Slade cleaned the slate, and, holding it by the corner with one hand, rested it upon the top of Mr. Blackburn's head. Everybody was seated at the time, so that the upper surface of the slate could not be seen, but had any object three inches high been moving on the top of the slate, the upper part of that object must have been visible. Nothing, however, was visible, except that Dr. Slade, who is probably clairvoyant, said that he saw a moving luminous haze there. Then, in broad daylight the slate moved about as if pressed upon Mr. Blackburn's head from above, and the pencil could be heard writing. Some ordinary remark, nine or ten words in length, was then found to be written on the slate.

The following is a copy of one of the messages:—

Dear Friends,—We are pleased to have our medium (my dear husband) with you. We will try to lift the clouds that seem to hide the light of this beautiful gospel, and we can see that a good work can be done in this city. We will do all we can to help you in your noble work. Many friends are present, but cannot yet control.—I am truly your friend, A. W. SLADE.

During the first part of the *séance* the slate often moved about as if something were tugging at the other end of it, and once it jerked out of Dr. Slade's hands to the other side of the room. Dr. Slade said that he had known the slate to burst to pieces at a *séance*. The small pieces of pencil pressed heavily on the slate when writing, so that their motions could be readily heard.

Mr. Blackburn next held the slate under the table flat against the leaf, and writing was done upon it while Dr. Slade's hands were both upon the top of the table. Throughout the *séance* Dr. Slade's spirits, as a general rule, instructed the sitters to lay their hands flat upon each other in the centre of the table, and usually Dr. Slade's left hand was placed on the top of the other four, while he held the slate in various places with his right. Under these conditions, when he raised his left hand from contact with the table or with the hands of the sitters, the writing stopped, and began again the moment he touched them once more; this experiment was repeated several times, and subsequently we have known the loudest rappings to cease the moment Dr. Slade withdrew his elbow, with which alone he was touching the table.

Frequently during the *séance* Mr. Blackburn's chair was moved about four or five inches at a time while he was sitting upon it, and nobody but himself was touching it. The unoccupied chair at the fourth side of the table once gave a jump in the air, causing its seat to knock against the under edge of the table, then it fell to the floor on its back. Dr. Slade remarked, "Don't pick it up; perhaps the spirits will do it." They lifted it up several times afterwards to a height of one or two feet, but did not place it upright again.

Twice a living hand came up and went down again between Mr. Blackburn's breast and the table while both Dr. Slade's hands were in sight. These materialised hands were of the same colour and size as those of Dr. Slade, which were somewhat browned because of his passage in hot weather across the Atlantic. They did not stay long enough to enable one to see whether they corresponded exactly.

Mr. Blackburn, who sat at the side of the table next to Dr. Slade, did not chance to be looking in that direction when the hands came flitting up and tugged at his vest and watch chain. Mr. Harrison was therefore asked to change places with him, that he might get a direct front view of the hands as they came up. After a little time a hand came up twice in front of Mr. Harrison's chest, while Mr. Blackburn was so sitting as to be able to see it.

Dr. Slade then asked Mr. Blackburn to take the slate where he could not see it, and to write upon one side of it the name of some deceased person known to himself; he was not to let anybody know what was written. Mr. Blackburn wrote the name "Ellen B." upon one side of the slate, then brought the slate—clean side uppermost—to Dr. Slade. Dr. Slade laid a crumb of pencil on the clean side, and held the slate with one hand under the table, asking the spirits if they could fetch the spirit named thereupon. The slate swayed about, but no writing came. Dr. Slade then placed a crumb of pencil on the top of the table, and the slate face downwards upon it. Soon the pencil was heard writing on the lower side of the slate, and on turning it up, underneath the words "Ellen B.," which had been previously written, were found the following—"You feel me by you. Ellen B." This proved that some power in the room was able to read what Mr. Blackburn had written. All the messages given at this *séance* were in the same handwriting.

Dr. Slade next took an accordion, and holding it by its lower end under the table, the spirits drew out and pushed in the key end, and played very nicely "Home, sweet home."

Dr. Slade then asked Mr. Blackburn to hold the accordion under the table with one hand. He did so, and the accordion was drawn out strongly once, one note only being sounded. Dr. Slade's hands were on the top of the table at this time. Lastly, Dr. Slade and the other sitters raised their hands from the table to a height of about one foot. The table

then rose till it touched the hands. Then it went down again. This was done twice.

Dr. Slade's second sitting in England took place on the same day with Mr. and Miss Blackburn. While Dr. Slade held the slate by one corner with one hand, and it rested on the top of Mr. Blackburn's head, the following message was written :—

My dear Sister,—Do not doubt again we do and can come to you.—I am,
your loving sister,
ELLEN.

A chair afterwards rose about four feet, while nobody was touching it, and Miss Blackburn's handkerchief was snatched out of her lap, and quickly tied into knots under the table, and presented to Mr. Blackburn; it was afterwards thrown out from underneath.

Dr. Slade rested one hand on the top of Miss Blackburn's chair, and she and the chair were raised about half-a-yard from the floor.

Materialised spirit-hands were busy also at this *séance*, under the table, and Miss Blackburn states that she clearly saw one. It was pink, with taper fingers, and bore no resemblance in any way to the hand of the medium.

When we were speaking to Mr. Simmons, the manager, after the first *séance*, about the sunburnt hands like Dr. Slade's, and the similarity of the handwriting of the various messages as tending to show that these manifestations were more or less connected with those of the Katie and John King kind, Mr. Simmons remarked that the handwriting itself commonly resembled Dr. Slade's, but that sometimes other kinds of handwriting came, and were recognised to have been pencilled by the deceased persons who professed to communicate. The resemblance was sometimes absolute, so that Dr. Slade was obliged to give his slates to those who obtained the writings, that they might take them home with them for preservation.

The Countess of Caithness and the Duke de Medina Pomar had a private *séance* with Dr. Slade last Sunday night, when similar phenomena occurred to several of those already recorded.

MR. JOY ON DR. SLADE'S MEDIUMSHIP.

To the Editor of "The Spiritualist."

SIR,—A short account of a *séance* Dr. Slade was so kind as to give me in New York some ten months since, may perhaps be interesting now that he is, as I suppose, in London.

I sat alone with him, with two strong gas burners full on, immediately over our heads, at a rectangular table, about four-and-a-half feet by three-and-a-half. I sat at one end, facing the table, which was of the simplest possible construction, and without any sort of framework underneath, and which I had turned upside down, and carefully examined. Dr. Slade sat on my left front, sideways to the table, with his face turned towards me, so that his whole body, including his feet, was in full view. His hands were on the table, and held by me all the time, except when otherwise stated. Opposite to me was a chair, standing back about two feet from the table, and which I observed Dr. Slade could just have reached at full arm's length, by leaning over backwards, but certainly not in any other way. Behind me, about three yards off, was the wall. The room was carpeted, and very simply furnished. I examined it carefully throughout before the *séance* began, and again after it was over.

After we had sat for a few moments, both Dr. Slade's hands being under mine, and his feet in sight, and within reach of my hand, the chair opposite to me rose slowly about eight inches in the air. I immediately looked at Dr. Slade's feet, which seemed motionless. The chair then lost its balance, and tumbled over, away from Dr. Slade, towards my right, and finally lay on the ground, at least three yards from Dr. Slade. I then examined Dr. Slade, and felt his legs and feet, which I will swear had never moved, as I saw them by indirect vision while watching the chair. They were real legs and feet, and not dummies or duplicates. I then examined the prostrate chair, without disturbing it, however; looked and felt on the ground for possible hairs or wires, and then sat down again. Dr. Slade never moved an inch from his seat during the whole *séance*. By-and-by the chair got up again, and after resuming the perpendicular, returned to its place, in a deliberate and leisurely way. At

intervals all through the *séance* I was touched on various parts of my body, but especially and repeatedly on the side farthest from Dr. Slade, where I could perfectly well see, and did see, that there was no visible cause to account for it. The touches were as decided as an average grasp of the hand. Twice I was bodily pushed forward, chair and all, along the carpet, once at least six inches. I looked round at once, before the movement had ceased, but there was nothing behind; felt on the floor; nothing in front.

Dr. Slade took up a common slate, which had the usual wooden frame. He laid a piece of slate pencil, about half the size of a grain of wheat, upon it, and then put the slate under the table, pressed it close up against the smooth under surface, so that the frame fitted close against it. I satisfied myself by feeling with my hand, that the slate really was in this position. Moreover, a corner of it projected beyond the edge of the table, so that I could see that it never moved. Dr. Slade held it in this position with one hand, the other remaining on the table clasped in mine. A message referring to matters not possibly known to the medium was then rapidly and legibly written on it. This was repeated several times. I then asked whether I might ask a question, and on obtaining leave, wrote on one side of the slate, which I held in such a position that Dr. Slade could not even see my hand, "Is my father, Henry, here to-night?" I then myself held the slate under the table in the same way as Slade had done, and without giving him a chance of seeing what I had written. I heard and *felt* the pencil at work, and on bringing up the slate, found the answer, "Your father, Henry, is not present." Dr. Slade was then entranced for a few minutes, and made a communication which, though remarkable, was, however, not of a test character.

A. JOY.

Paris, 16th July.

SPIRITUALISM IN PARIS.

BY ALGERNON JOY, M.L.C.E.

UNDER the friendly guidance of Mr. Gledstones, I have visited or met many of the leading Spiritualists in Paris, including Mr. O'Sullivan and La Baronne de Guldenstube, Madame Leymarie, Le Comte de Bullet, Mdle. Huet, Monsieur Baillet, and Monsieur le Dr. Puet. All expressed the warmest admiration for the good done to the cause generally by the formation and actions of the British National Association of Spiritualists, and all are looking forward to Miss Kislingbury's visit. La Baronne de Guldenstube remarked, with reference to materialisations, that she thought we ought rather to aim at spiritualising ourselves than at materialising the spirits. Mdle. Huet kindly admitted me to her Saturday free *séance* last night, at which I received a message purporting to come from Mr. Guppy. The greater part of our time was, however, taken up with listening to a gentleman whose name I did not ascertain. Still, I saw enough to prove that Mdle. Huet had in no way fallen off as a medium, but rather the contrary, and that, in her line—raps—she is, I think, the best medium I ever met, except, perhaps, the Foxes. The raps came at once, were very distinct and unhesitating, and although the alphabet was gone over with unusual rapidity, no mistakes were made which could be laid to the charge of the operating intelligence. We had, however, nothing exactly of a test character. A Monsieur Henricq, who was present, is, I am told, a very remarkable healing medium. He acts solely by mesmeric passes and manipulation, and believes himself to have cured, *inter alia*, a case of confirmed and advanced cancer. He never sends his patients to sleep, though he used constantly to do so before he began to practise as a *healer*. He has practised as now for two or three years, as I understood him, and has, he says, never failed materially and permanently to relieve, and very often to cure, any case he has taken in hand and been allowed to go on with.

Dr. Puet holds a kind of open reception on Fridays, at which a *séance*, partly for investigation, and partly for development, takes place, but the results seem still to be of a very elementary character.

I did everything in my power to get leave to see Leymarie, but failed, though it appears that when special influence can be brought to bear, it is sometimes possible. Madame

Leymarie tells me that he is cheerful, and still sound in mind and body, though the discomfort and privations he has to undergo are very trying. But no intentional cruelty seems to be practised on him, though the rules, which are severe, are generally very strictly enforced. Madame Leymarie has entrusted to me for Miss Kislingbury a very remarkable spirit drawing, given through M. Fabre, which she wants her to sell for not less than £8. It is far more artistic than spirit drawings usually are, and I think very beautiful, and well worth the money as a mere work of art. On the whole there seems to be very little doing practically in Spiritualism in Paris, except by Comte Bullet, who, however, it seems, never publishes his results.

I also saw Mr. Atkinson at Boulogne, and had some very interesting conversation with him.

Paris, July 16th, 1876.

Correspondence.

Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

FACTS IN SPIRITUALISM.

SIR,—I have seen much, but I very seldom write. Recently I went to Newcastle to witness the power of the two boys called Petty, much spoken of by Mr. Barkas of that town.

One of the youths is about 13 and the other about 17. A cabinet was formed of green baize at one corner of the room, without any cover on the top, which was two feet from the ceiling; the two walls were of solid brickwork, with no possible connection through the floor to the room below. We began the *séance* by sitting *outside* the green baize curtain, which curtain had a slit from top to bottom in its centre, thus forming two curtains merely drawn together by rings on a rod. Inside this triangular cabinet was placed a deal four-legged table, about three feet long by two feet wide, on which was put a hand-bell, a tambourine, and a few various toys. I placed myself between the boys, and further from me was a Mr. Mould and Mr. Petty, *all outside the curtain*, in half-gas or twilight. Shortly one of the boys became suddenly entranced, and spoke in a different tone of voice to his own; then the other brother became as suddenly entranced, and also spoke in a different voice. What they said merely implied that spirit power had arrived. Then, as suddenly, they both came out of trance. Raps inside the cabinet then began, and the table, tambourine, bells, &c., kept up a deafening clatter by flying about, until some came over the top of curtain amongst us, then all ceased. I gathered the things up and took them inside the cabinet, *leaving everybody outside*, and drew the curtains together. I asked the spirits to do the same whilst I was inside, but they rapped "No." I then asked if they would give me one convincing test by *assisting* me to lift the table, and they rapped "Yes." I then took hold of the table at one end only, and asked their help at the other end; in this way that table was lifted three feet from the ground, and they (the spirits) *let go their end* when it was in the air, the two legs coming with a "whack" against my shins to my discomfort; this feat was done twice, and then on my leaving the cabinet the table was tumbled out after me amongst the sitters.

I recently went to a *séance* with my daughter and an Italian artist, *viz.*, Signor Rondi, at Mr. Williams', of Lamb's Conduit-street, London. The medium's hands were held, and we were touched all over by spirit hands; then he was told by raps to go into the cabinet for materialisations. He did so, and the doors were locked which separated us from a larger room; the gas was put out, after our examination of every nook about the place. We three shortly heard the medium shivering and groaning awfully in trance. Then came with his light "John King," and stood close behind my daughter (who sat next to the locked door); he spoke with a deep voice; then came "Peter" with a thinner and very different voice, who did not show himself, but both spirits were talking at the same instant, and at that very moment the medium Williams was shivering and groaning as above stated. Thus three different beings were acting at same instant of time. Peter then asked my daughter if she would like a test, and she replied, "Yes; if you will fetch my bonnet from the chimney-piece in next room I shall be satisfied." This was brought and put on her head in a moment, although the door was locked, and the medium groaning in the cabinet.

Again, at another *séance* in London with Dr. Slade, at mid-day, with the sun shining in the room, we held his hands, and witnessed a chair, four feet from him, jump two feet in the air and fall on its back, and it as quickly jumped itself up again. "Sweet Home" was played on an accordion whilst he only held the bellows with one hand, and we held his other hand. My daughter's handkerchief was snatched from her lap and tied in knots, and gently placed in front of me by a visible materialised hand, which vanished instantly, all our hands being on the table we were sitting round at the same moment. I wrote the name of my deceased daughter, and asked a question on a slate unseen by Dr. Slade, and a crumb of slate-pencil was put on the table, which I covered with the writing on the slate, and although he only touched the slate which lay before our eyes, still we heard the pencil writing this sentence, "You feel me by you. Ellen B."

I merely write these things to assure your readers of their truth, and that the world of spirits is not distant but close upon us, and that the force is governed by intelligence, which proves there are spiritual beings, who can and do act on matter, and which deserves the investigation of right-minded and scientific men.

CHARLES BLACKBURN.

Parkfield, Didsbury, near Manchester,
July 17th, 1876.

"ART MAGIC."

SIR,—The literature of Spiritualism seems occasionally to demand similar conditions to those required to eliminate the psychological phenomena, *i.e.*, darkness, and whether this should be so or not remains with the Spiritualist community to decide, ere it forms itself into a flagrant practice of foisting on credulous minds doubtful matter, at an exorbitantly overrated value. It seems to me utterly incomprehensible why this book could justify the mystery with which it was heralded forth, and offered as a boon so transcendent that five hundred only were to be favoured with its secret—if not sacred—intelligence. Then, if good for five hundred, why not equally so for five thousand, if they chose to ask for it? I have carefully perused the book, and certainly expected to find some startling truths which would raise us to a higher platform of knowledge, and I now venture to ask any of its readers whether on reading it they feel their hopes or faith in Spiritualism either brightened, strengthened, or enhanced thereby? Has it opened up to our reasoning faculties a surer and brighter mode of dispelling the mists of uncertainty through which we are all trying to grope our way? Does it teach us to strike a higher chord of aspiration, whereby we can rise to a brighter and purer conception of our being's end and aim? I would be glad to think that any of the "brave" five hundred have found it so. That the book gives a very able exposition of the magic and mysteries of the early and darker ages will readily be conceded, it being a work which has undoubtedly cost its author much research, time, and labour. But the present day is not the time to rake up the dry bones of the world's early superstitions and speculations. We want now the living spirit of truth. I regret to say that this work seems to me to be but a stale and unsavoury "*olla podrida*," compounded of the crudest fancies of the heathen ages, taken from Cabbalists, Talmudists, and Gnostics, blended with the absurdities of Cagliostro, Nostradamus, D'Abano, and others, and withal flavoured with the mysticism of Hindoo, Egyptian, and Persian theology. It must not for a moment be supposed that any disparagement is meant towards ancient philosophy, because out of much dross we obtain much pure gold, from men specially gifted with wonderful mental powers necessary to usher in the dawn of man's intellectual progress; men who were struggling with mental and natural phenomena during the darkness of unawakened science; and what they failed to prove in the early mystery of life they supplemented with the subtlest probabilities, and left them to germinate or die, until time and truth revealed the issue. What with seers, sybils, and sages, there are no lack, down to Madame Hauffe and the somnambulists of Cahagnet; and, if we are to judge from the fact that the mediumistic intelligence of the present day turns out so grossly incorrect that a title of it cannot be accepted as valid, is it to be supposed that we are to accept the seers of old as having been more virtuous in their vaticinations; so much so as to warrant us in pinning our faith to their dicta? Nor are we justified in going back to the dark ages for a better wisdom than time has revealed us, because it were equivalent to saying that the world was wiser in its infancy than in its accumulated epochs of experience.

To conclude my remarks regarding *Art Magic*, I cannot help saying that it comes to us in a very questionable shape—as a propounder of metempsychosis and other freaks of fancy; nay, there is no limit to the omnipotence of will, for the author enters the Divine arcana, and reveals to us that God is nothing but a great central sun, in the form of a globe, *ergo*, the idea that man was made in the image of his Creator must be the veriest fable. If this idea can captivate anyone's belief, they may as readily believe that man would have been better had he been formed in the likeness of a turnip. And, again, we are told that man was formed from the elements of matter, fire and spirit, through its own creative energy! What are all the reveries of Jacob Boehmen, or the Rosicrucians and their elixir vite, compared to this?

But to scan all the incredible fancies of this book would be, as the French say, "*Il a la mer à boire*;" and, since such are its incongruous teachings, it utterly fails in every essential in pointing our path heavenward; and, if so, it comes but as an untimely birth, neither to bless nor be blest. It is as Christ said of old, "The children ask for bread, and you give them a stone." Finally, I cannot refrain from expressing my unmitigated surprise, that the much-respected name and unsullied reputation of Mrs. Hardinge Britten should have been given to gain this book admittance to public notice; for, had it been left to its own merits, it would have been found a dear book at two dollars.

J. B. W.

July 15th, 1876.

SPIRITUALISM AND CONJURORS.

SIR,—Mr. Maskelyne's book on Spiritualism is not idly put together, and shows that the author has made a study of the subject, though it suits his *present* purpose to ignore all the great phenomenal facts which have been well established and certified by a host of eminent men and women in all parts of the world. In this vein (of which I do not complain, since it must help on our cause) the author slurs over the statement deliberately made by Mr. Wm. Crookes, F.R.S., of the wonderful phenomena witnessed by that *savant*, and says, "The scientist who writes like this—and clasps the beautiful and substantial spirit in his arms—is much too far gone for investigation."

In some such way Mr. Maskelyne treats all that men of undoubted world-wide reputations have affirmed, with a sneer, and so he thinks he will get rid of them. Not so, Mr. Maskelyne; you and your *confère*, Mr. Cooke, have worked up a world-wide reputation, and it is still a moot point among Spiritualists whether some of the phenomena exhibited at your exhibition are those of a superior order of legerdemain, or as the gentleman, Mr. Benjamin Coleman, whom you designate "an old friend and the father of Spiritualism in this country," insists, that they are produced, as all similar phenomena in Spiritualism are produced, by the fact that you and Mr. Cook are first-class spirit mediums. I

however, do not believe so much, for among other reasons you asseverate in the boldest terms that you are *not* mediums but only tricksters, and I am not disposed to contradict you.

Mr. Maskelyne's book is, as I have said, cleverly put together, and though bearing too hard against the misconduct of some mediums, it deals very gently with all those who are presumed to have adopted a delusion. The author does not descend to personal abuse of any one, he quotes fairly, giving chapter and verse, and the worst thing I desire to say is that though it gives some of the prominent instances of what I believe to be facts of Spiritualism—*modern Spiritualism*—it will be at once condemned as a one-sided and most disingenuous production, which will deceive no one, whilst I feel sure it will lead many to look into the subject who perhaps would never otherwise have done so, and I, as an earnest believer, thank Mr. Maskelyne for the aid he has lent, though *apparently* undesignedly, to the propagation of a great truth.

I have made Mr. Maskelyne's *motive* a hypothetical point. It may be that when he and his colleague have surfeited the public with their "illusions," and their entertainment no longer draws, he may be brought after all to acknowledge that he has been mistaken—of course innocently so—and that he was wrong in ignoring Spiritualism and its accompanying phenomena. A parallel instance may be cited in the case of Professor James Taylor, late of the Colosseum, Regent's-park. He was one of the best known conjurers who ministered to the amusement of the metropolis for many years. His wife, who was called *Mdlle. Prudence*, was an excellent clairvoyant and thought-reading medium, and through her means and the clever way in which the subject was handled by Mr. Taylor, interspersed with his conjuring tricks, their entertainment as an exposure of *mesmerism* was daily one of the most attractive of that celebrated place of amusement.

After the close of the Colosseum, Mr. Taylor took up the exposure of Spiritualism, and in a handbill dated from Westbourne Hall, June 8, 1863, a copy of which I have, he advertised that he would expose spirit-rapping in an entertainment—*Magic and Mystery*—showing how these mysteries were done by the pretended spiritual mediums, and which were filling our lunatic asylums, &c., and, like Messrs. Maskelyne and Cooke, he was able to append a letter, not from a poor clergyman, but no less a personage than his Grace the Duke of Wellington, who certified, April 10, 1862, that he and his guests were greatly satisfied by Professor Taylor's performance.

The Professor also said in his advertisement, that he had hundreds of similar testimonials from the nobility and gentry, as well as from scientific and literary men. Here was an enviable position for a conjuror to hold; but it was very transitory, for in a short time after his flaming advertisements appeared, he called on a well-known Spiritualist, and said, "He thanked God he had found out that Spiritualism was true, he grieved to think he had misled thousands into an opposite belief, and professed the most earnest intention of repairing, by the most public announcements, the injury he had done." I am informed that this sudden change had come about by finding in his own family that the most striking phenomena occurred. But though I should be sorry to deprive Mr. Taylor of any merit of his candid retractation, I am obliged to admit that he discovered his error *after* he ceased to draw audiences, and I trust the moral may not be lost upon Messrs. Maskelyne and Cooke. P.

REMARKABLE VISIONS.

SIR,—Allow me to say that although the pupil referred to in my letter in your last week's number, headed "Spectres of Animals," was in a delicate state of health at the time he saw the dog, the nurse was quite well, and was the first to say, "Good gracious, there's Dan!"

I am quite sure it is not necessary to be delicate to be enabled to see visions. God shows Himself to whom and when He chooses. Two years ago—rather more—I was sitting, about four o'clock in the afternoon, by the bedside of an unconscious friend very dear to me, who I was nursing. Suddenly, without my mind having dwelt upon the subject, or indeed ever having heard of anything of the kind before, I felt that I glowed with light, and that through eyes which were not my mortal eyes I beheld waves upon waves of light, which was brighter than any light I have ever seen or dreamt of, formed in clusters of glittering stars: it was so intense, so endless, so *immortal*. Something told me it was *Eternal Light*. It had no beginning and it had no end. In each star there was a word, and the meaning of all the words formed a long explanation of all the words uttered by our Saviour on the cross. They possessed a personal significance, and had a peculiar comforting and consoling signification to myself, as though I were in great distress and that I needed consolation. The vision cannot have lasted two seconds, but in that instant I was told what would take me months to write. I was, at that moment, perfectly free from anxiety; I was quite well, and more free than is usual to me from worries of any kind.

The next day a cause for anxiety manifested itself, to which may, perhaps, be attributed the vision I saw in the morning of the day after that one. I was wide awake at 6 a.m., and had just looked at my watch to see what o'clock it was. I saw a crowd of people (among whom I recognised many, myself among the rest) come into my room. Immediately behind me came the funeral car, covered with a very large pall, of the very friend by whose bedside I had seen my previous vision, and something told me: "*You will be without your friend all your life.*" Almost from that hour, dreading as I did that this vision was a forecast of my friend's death, I underwent the most acute mental torture it is possible for any human being to undergo. My friend died morally. Death would have been happiness, were it not that my misery was so undeservedly inflicted, and gave me life, courage, and faith. *I had in my flesh seen God!*

Thus it was, having been given the grace to see with eyes that could see and ears that could hear, I became, when I understood what the word meant, a Spiritualist. These were the only two visions I have

ever seen during the whole of my life. I was quite well. I am not sensitive, and I cannot be mesmerised. My having seen what I did see would be impossible to *account* for. I believe it was sent to me to support me and console me in one of the deepest sorrows which ever wrung a human heart, by the Great Spirit and Creator, whose will and whose power mortals can have no conception of, unless He chooses to lift for one moment the veil which shuts from us what is so near and yet so far.

GEORGINA WELDON.

Tavistock House, July 16th, 1876.

EXPERIENCES OF AN INQUIRER INTO SPIRITUALISM.

To the Editor of the North Cheshire Herald.

SIR,—I am encouraged by Mr. Henry G. Atkinson's notice of my former remarks to offer you a few more notions on the same subject. That gentleman (whose writings I have admired) asks me, "What is a spirit?" My reply is, I don't know. And yet I have been a Spiritualist for some years. Then what have I to say for myself? I have had, and at intervals still have, certain experiences, many of which may be described somewhat as follows:—I have sat at my ease in a room with one companion—a man somewhat younger than myself (I am near 35). We two have known each other since we were too young to remember, and between us there has never passed one unfriendly word. In a common sense way of speaking, I know that man very well; that is to say, in several directions I am quite sure of my power to state his present limits. That power is mine by right of my stronger intellect and better culture, and has always been recognised by both of us. Sitting talking trivialities with my companion, he has suddenly lost his "consciousness" for an hour or so, and I, being used to it, have remained passive. When he has returned to his senses, he usually has no recollection of the interval—no idea, in fact, that anything has happened—but takes up the interrupted trivialities, quite oblivious to the fact that another hour has passed away. At times, however, he comes to himself with a vivid impression that he has, "in the spirit," been visiting other scenes; and, in a quiet, thoughtful way, he turns over in his mind what he can recall of a conversation he has just been having with a sister long since dead, or with some other "spirit," as he calls it, in the "spirit world." If you ask him how he knows these things, he is no philosopher, and cannot tell you anything about that; but he says the people and the scenes are all quite real to him. He is quite sure they are there as existences separate from his own personality, and he believes, without the slightest doubt, that when he dies he will simply pass straightway into this place which he declares he has so often seen.

Mr. Atkinson says, "Experience is our sole criterion of truth," and "we must just take matters as we find them." My friend thinks so too, and he would say, "Such and such have been my experiences, and I frequently find the spirits." With regard to these Spiritualistic notions of his, the main certainty in my own mind is that all the philosophers who ever lived could never in the faintest degree weaken his confidence in these "spirits" as being out-and-out realities. Perhaps it is a pity he was not better educated. So much for his share of it.

But, during this hour or so, what else has happened? This. My friend, immediately on passing into his trance (my friend, that is, so far as his body is there, which is all I can speak of, for we must just take matters as we find them), places his hands in a position different from any habit of his own, and he crosses his legs differently, and some slight change comes over his features. He begins to speak, and at once I observe that the voice is not that of my friend, but, as one might say, another man's voice altogether. By-and-by the words begin to flow; they are quite different in their arrangement from the ordinary talk of my friend, and then it turns out that the subject of the talk is one which he knows little or nothing about whilst in his everyday senses. If you were now to ask the speaker to account for this metamorphosis he would reply something to this effect: "I am not the individual whose body is now sitting here; he has left you, but will return shortly. My posture, manners, and voice, are different from his, simply because he and I are two distinct individuals. Some years ago I was living in this world now present to you, and, as you term it, I died. Coming back in this way to speak with you, I use the body now before you as the instrument or medium, but I fall naturally into the habits which were always my own, and the voice you are listening to is such as I had for my own when I was living my earth-life." The speaker, under favourable conditions, and if he be in an obliging mood, will go on in this way as long as you like, and will answer your questions as to his own present existence and spiritual surroundings. From beginning to end, however, he will speak to you as a spirit, or not at all. He will insist upon it that he has no more connection with my friend (whom he calls his medium) than he has with you—except as concerns the medium's body; and, I may say, these "spirits" do at all times regard the physical body as being no more than the vehicle for the real man within. Now, if Mr. Atkinson had asked me why I am a Spiritualist, instead of asking "What is a spirit?" my reply would be that experiences, such as I have above so roughly sketched, have been with me of such quantity and quality as to have brought about in my mind the conviction that there is a real third party to be counted in these interviews. That, in short, it has not been my friend who was speaking to me, but another. I put together a great deal that has come under my own observations, and I find—or think I find—a beautiful system running through the whole of it; and this, so far as it goes, corroborates much in the system that is called Modern Spiritualism.

To get back to the table again. I should not say a spirit moved it because the table moved when nobody touched it. I should, probably, continue to doubt, even if the table spelled out information which the sitters felt sure they did not know before. But the strange thing is, that often these movements seem to take upon themselves such a decided style of their own. It is not so much the matter as the manner. The table declares itself, as by its own spelling, to be moved by a

certain spirit, and often its very emphasis and earnestness are such as almost to compel belief. Intellectually we may resist the hypothesis, but in course of time—supposing you see enough of it—the facts themselves, being of such a strange character, bring conviction to the mind, as through the channel of our perceptions. Our intellect, if it rebel, is shut out in the cold, and told to learn humility.

Mr. Atkinson, no doubt, perceives by this that the present writer is no philosopher, but perhaps he will bear with me a little longer. He has used the phrase "materialised spirits." In a private way I have seen a good deal of that sort of manifestation. I don't know what a spirit is, and now, as a second confession, I don't know what matter is either. In a common way I call a stone matter, and water the same; but when you come to electricity, and the so-called imponderables, you get to things which may belong to the same category, but you are outside any inclination of mine to deal with them one way or the other. The method with me is this:—Experience, which I could not trace into language, has forced me, *nolens volens*, to accept the existence of distinct, invisible intelligences. It is, all the time, possible that these are but new manifestations of common physical laws. How do I know what is not possible in nature? I know no more than that I have matched myself against these "intelligences," and that they have been too many for me. They have convinced me. They call themselves "spirits." I will not quarrel with them about names, so spirits let them be. They teach that they still possess bodies, but of some finer substance than these present bodies of ours; and they tell us (what I don't require to be told) that a good deal of this is incomprehensible to me. One says, if you make certain arrangements in your parlour, I will, for a short time, clothe this spirit-body of mine in your coarser kind of "matter," and so make it visible and tangible to you. So I say, that will be worth looking at; let us see you do it. Then comes an evening for spirit materialisation. A figure shows itself, usually in a long white garment, the light being turned low to help the experiment. It moves about and tries to speak a bit. So long as it is easier for you to think so than to think otherwise, you persist in the opinion that the figure in white is simply the medium, who all the time ought to be sitting in a trance behind the curtain. But scientific men who should be qualified to test the thing, have over and over again indicated their conviction that there are two bodies, not one body; just as I have long since settled for myself that there are two minds, not one mind. And a time arrived when I was made a convert even to this extravagant point of spirit materialisation. The "spirit form" was apparently very anxious to show itself clearly to a sitter on the other side of the little room, and in its efforts in that direction it dragged the curtain so as to expose the medium sitting hardly four feet from me. My next neighbour and myself stared very hard, and we could make nothing else of it than that there sat the medium, and no mistake about it. I had previously had several faint glimpses of the same thing, but that particular experience did for me. I was then and there convinced of the reality of the fact. I was left to philosophise upon it at my leisure.

So I don't know what a spirit is, and in fact there is not much that I do know, for I have had but an ordinary working man's education. At any rate, we are not to dogmatise about things as they really are: we must take matters just as we find them. Spiritualism is not quite the brilliant affair I once thought it was going to turn out, but it has in my time brought me some little help and comfort, and until I be led by further experience to look upon its chief hypothesis as a fallacy, I shall continue to attach a somewhat high value to the system as affording some sort of basis for one's religious sentiments. The "spirits" tell us that if we strive to be very good we shall find the next world a better place than this, so that will not be so bad. They hardly confirm all the details of Mr. Bracegirdle's theology; they seem to teach that even Mr. Willis Knowles will not perish everlastingly or fare the worse hereafter for anything he believes or disbelieves now. His happiness will not depend on his present opinions, but only on his goodness. This idea will probably shock Mr. Bracegirdle and amuse Mr. Knowles, but if it turn out to be nevertheless true, those gentlemen will, in course of time, get used to it; for, as Mr. Atkinson says, experience is our only criterion. And I say, who can set limits to experience? Mind and matter are crabbed puzzles, and so is

EXPERIENCE.

CLAIRVOYANT VISIONS OF ASSASSINATIONS IN TURKEY.

SIR—Your numbers of the 23rd of June and the 14th inst. contain letters from Mr. Bowman, of Newcastle, giving accounts of visions of the death of the late Sultan, and of the assassination of the Turkish Minister, and as it is asked whether these visions are trustworthy, I venture to reply.

The first letter deals with the alleged murder of the Sultan, whilst the second gives a vision of an interview, said to have been held just before the murder, between one of the Turkish Ministers and the hireling who committed the crime, and then follows an account of the assassination, in his turn, of the Minister who instigated the first deed.

Mr. Bowman states that everything was described with the most minute detail, and although on some points a fuller description than that given would have been interesting, as affording better grounds for judging to what extent the visions might have been the outcome of the medium's own mind, or the result of her having been unconsciously psychologised by the sitters at the *séance*, yet there are sufficient grounds, in my opinion, for deciding that the visions do not give accurate accounts of the events in question.

I will first deal with the death of the ex-Sultan. The medium described a person as approaching the Sultan, "and producing a bright cup, offered him something to drink, which the latter refused; whereupon he drew his dagger, and brandishing it above his head, forced him to drink the contents of the cup." After the Sultan had swooned, "the other produced a pair of scissors," and "commenced to lacerate one of his arms close to the shoulder." After doing this he drew his

dagger and *stabbed him deeply in the breast.*" Now, sir, your readers are no doubt aware that when the news of the death of Abdul-Aziz was published, the press was unanimous in expressing a belief that the case was one of assassination and not of suicide. Many reasons were given for this belief, which I need not enter into. It was also suggested that he had met his death by poison, and the account that he had taken his life with a pair of scissors was declared to be quite unworthy of credence. Doubtless the first published accounts of his death, and the opinions given thereon, were known to the medium, or at least to the sitters, and to her or their previous knowledge on these points I attribute the nature of the statements made. I do not for a moment impute dishonesty to the medium. I have myself known a medium in whose truth and integrity I have the most implicit confidence, describe as visions whilst in the trance, things which would not bear examination, and which were merely a repetition as "visions" of incorrect opinions or ideas held by the medium. On the other hand the same medium would give most truthful clairvoyant statements on affairs of which she had no knowledge or preconceived ideas of her own whatever. In the case of Miss Nicholl also, the visions are given some time after the occurrence of the events to which they refer—unlike the prevision of Perceval's assassination recently published by you.

With reference to the late Sultan, although the newspapers were at first sceptical as to his suicide, when letters from their correspondents at Constantinople were published, we find that these writers, who were on the spot and could sift and weigh the facts, made it quite clear that it was really a suicide. Such was the opinion of the special correspondents of the *Times*, the *Daily News*, and the *Standard*. Amongst other papers, the *Lancet* threw doubt on the cause of death, basing its opinion on the loosely drawn up memorandum signed by the nineteen physicians who held an inquest on the body within three hours after death. One of those medical men was Dr. E. D. Dickson, physician to the British Embassy. This gentleman has since sent to the *Lancet* a full and circumstantial account of the whole affair. In this letter Dr. Dickson states his decided opinion that the Sultan committed suicide, and records the facts "as observed and appreciated" by himself. After describing other matters, Dr. Dickson says: "The arms presented two gashes, *one at the bend of each elbow in front.*" The one on the left was deep, and the other superficial. "No other injury was discovered on his person." The skin was free from bruises, marks, or spots of any kind whatever. There was no lividity of the lips, no smell of chloroform, ether, alcohol, or other volatile substance. This evidence proves conclusively that the vision of the stabbing seen by Miss Nicholl is quite inconsistent with the actual facts. Dr. Dickson also says: "Dr. Millingen, one of the court physicians to his late Majesty, was among the first who saw the body of Abdul-Aziz on the morning of his death, and he assures me that the ex-Sultan's mother, his wives, his eldest son, his daughters, and all the women and eunuchs of the harem, declared to him that his Majesty had *killed himself*"; and, besides, the *haznadarista* (comptroller of the female household) gave Dr. Millingen, who had not yet seen the suicidal implement, another pair of scissors, and told him they were exactly similar to those with which Abdul-Aziz had destroyed himself, and which he had received from his own mother." Miss Nicholl in her vision saw the pair of scissors taken into the room by the alleged assassin, and placed in the ex-Sultan's hand after death.

Speaking of the murder of the ministers, the medium said that she saw a man in uniform suddenly enter a room, and he "fired at the man on the elevated seat." Just previously she spoke of seeing a room in which sat a number of men, "and on an elevated seat in one part of the room, above all the rest, sat the person who gave the weapons to the assassin in the former vision." Here the man who occupied an elevated seat, and who was fired at first, is identified as the person who bribed the actual assassin in the former vision. And we know without doubt that the man fired at first was Husséin Avni Pasha, ex-Grand Vizier and Minister of War. But no one who knew the character of this minister could suppose him capable of such a crime, and no one acquainted with the customs of Turks of his position and culture could describe him as wearing the fantastic dress spoken of by the medium, but which might probably quite agree with her own ideas of "Eastern costume."

Husséin Avni also was one of the chief actors in the deposition of Abdul-Aziz, and we cannot suppose that he would venture into the palace where his former sovereign was lodged, surrounded with the multitude of officials and women who formed his household, and commit this crime. Instant detection must have followed. On the other hand, immediately an alarm was raised, which was probably before life was extinct, Husséin Avni was brought to the palace from his *yali* on the other (the Asiatic) side of the Bosphorus.

The vision of the murder of the ministers is equally inaccurate. It is implied that the assassin was enabled to identify his victim, on suddenly entering the room, by his occupying the "elevated seat above the rest." It was perhaps supposed that his rank would entitle him to such a seat; but this was not so: if the ministers sat in order of precedence, then both the Grand Vizier and the President of the Council would take priority over Husséin Avni. From the detailed account of this affair published in the *Levant Herald*, I find that the room in which the ministers were assembled in council contained two sofas and several easy chairs, "not of the Turkish kind, but entirely European." The minister in question sat on one of the *fauteuils*, next to Midhat Pasha (who was on one of the sofas), and did not therefore sit on an elevated seat apart from the rest; but his seat would be *lower* than that of those who occupied the sofas.

There is one other striking inaccuracy. The minister is described as "apparently between thirty and forty years of age." In point of fact, he was fifty-seven, and looked older. His face bore signs of many active campaigns as a soldier, and of much care and thought as a statesman, and he wore a thick moustache and beard, which were perfectly white.

I fear I have taken up far too much of your valuable space, but wish to again say that, although I cannot look on these visions as trustworthy as to facts, I do not in any degree impugn the personal truthfulness and honesty of Miss Nicholl.

July 17th, 1876.

HEALING MEDIUMSHIP.

SIR.—Having attended one or two *séances* at the house of Mrs. Olive, in Belmont-street, Chalk Farm-road, London, and having at these *séances* been much amused, and in some respects astonished, with the conversation of the spirits adopting Mrs. Olive as their medium, I was induced to go there on the Thursday preceding Easter, with a view of having a private *séance*, and of subsequently amusing my grand-children with what the spirits had told me. On my alighting from the omnibus at "Mother Slipton's Tavern," I was suddenly seized with an excruciating pain on the right side of my chest. The pain was so severe that I could scarcely draw my breath. I went into the tavern and got a small glass of spirits, which I drank. I had scarcely time to reach the door before I began vomiting fearfully and frothing at the mouth. With considerable pain I walked towards No. 49, Belmont-street, and was very glad to reach a lamp-post, when the vomiting commenced again, and the pain in the chest became much worse. Mr. Olive seeing me from his house in that state, kindly came and asked me to step in, when I asked him to give me a chair, and let me sit in his back yard until the vomiting was over. I drank copiously of warm water, and remained vomiting matter like frog spawn for nearly half-an-hour. He entreated me to try the spirit doctor that attended on his wife; without the slightest expectation of receiving any benefit I assented. At this time, although I had ceased vomiting, the pain in the chest was increasing so much that I could neither lie down on the couch nor recline on an easy chair; I really did not know which way to turn for a comfortable position.

Mrs. Olive shortly appeared, and in a minute or two was in a trance. Her expression of countenance altered, and her voice became that of a man. The voice said, "Well, my friend, I am sorry to see you in this state; I do not wish to alarm you, but I must tell you that you are in a state of considerable danger. I will try and give you relief." I asked what was the matter with me. The voice said, "You have enlargement of the heart, and its action has almost ceased; the region of the heart is much inflamed." I said, "Doctor, you must be wrong, as the pain is entirely on the liver side." In reply I was told, "Your liver is quite sound; the pain you feel is the reflex action of the heart, but I will see what I can do for you if you will obey my instructions." I asked what I was to do. I was told to lie down on the sofa, and get Mr. Olive to foment my side for two or three hours with towels dipped in hot water, as hot as I could bear them; that he would come again in a few hours to see me. I said that it was quite out of the question my staying there, as I had to be at Hastings in a few hours. On this I was told "that if I attempted in my then state to go to Hastings, that in all probability I should not reach it." The medium then recovered from her trance, and, at my request, sent her husband to me, and he brought hot water and towels and began fomenting my side. This he continued doing for one hour and a half. The pain in the place instead of getting less seemed to get worse. I ceased the fomenting, and thought of nothing but how I was to get to my chambers and get to bed, and send for proper medical advice. As Mr. Olive had left the room, with considerable difficulty I got across the room and rang the bell. On Mr. Olive entering the room I requested him without delay to send for a cab, and as a favour to accompany me, as I did not feel as if I should arrive there. He entreated me to let him call his wife down again, and to go on with the spirit doctor, as he was quite sure I should get relief. To this I somewhat reluctantly assented; being, in fact, indifferent about anything but getting away. I began to think what would people say if anything happened to me and I went off without any medical advice, away from home, in a strange house. I also thought that if anything did happen that Mr. and Mrs. Olive might get into trouble for not sending for proper medical attendance.

Mrs. Olive came in again, and was in a trance almost immediately. The voice of the spirit doctor began to address me. "Well, my friend, you are in a very bad way; I will see what I can do for you. You must recline in that easy chair; take off your coat and waistcoat." Suiting the action to the word, the medium laid hold of the bottom of the waistcoat, and, with a smart pull, unbuttoned it. I drew back a little. The voice said, "You need be under no punctilio; you are not before Mrs. Olive, but Dr. Forbes." The medium then commenced making rapid passes with both hands across the body, before and behind, from the left side, in a diagonal direction, downwards, across. As far as I could estimate time, he continued doing this for about ten minutes. The pain was much intensified, so much so that I was compelled to groan, and I pushed the hands of the medium from my body. The voice said, "My friend, I am not giving you more pain than I can help; in five or six minutes I will relieve you from pain." Now I may state that the pain I felt was as if a long butcher's knife was in my body, and that some one with each pass gave it a twist. The spirit doctor proceeded with the passes, and in a few minutes I had a sensation as if the knife was drawn out through my right side, when the voice said, "Get up—you are free from pain." This I certainly was. The voice told me to go to my chambers as quick as I could, and have hot linseed poultices applied to my side until midnight, and to take a mixture of aconite that Mr. Olive would prepare for me; also to send for the medium at ten the following morning. I felt so free from pain—although very weak—that instead of having a cab I walked between a quarter and half a mile to find a telegraph office, from whence I telegraphed to my family at Hastings, saying that I could not come that day, and also to an intimate friend (Mr. C—), begging him to come to my chambers at once.

I then got into first one omnibus and then into another, and reached

my chambers quite free from pain, but so much exhausted that the laundress who saw me enter the chambers exclaimed "Good God! Mr. P—, what is the matter with you." I threw myself back into a long reclining Indian chair, and commenced, as ordered, to have hot linseed poultices applied to my side. My friend, Mr. C—, shortly after came in, and seeing me looking very ill, pressed me to allow him to telegraph to my family and to bring in the physician to whom I have recourse when unwell; I declined to allow him to do either, as I had made up my mind that as I had commenced with a spirit doctor I would see the end of it. My friend pronounced me to be a very obstinate wrong-headed man, but he did not shake my determination. Whilst he was with me I was suddenly seized with a most acute fit of ague, and although I was for more than seven years in early life a victim to fever and ague, I never had the cold fit accompanied with so much pain. I got into bed as quick as I could. From my hips downwards I was as cold as marble; I had hot water bottles and hot flannels applied to my feet and legs, and about midnight the cold fit left me, and I got to sleep.

When I awoke in the morning I felt very weak, and the pain in the right side returned, although it was by no means as severe as the day before. My friend Mr. C— came to me, bringing a friend with him to take notes, and, just at the same time, Mrs. Olive made her appearance. She put herself into the trance state, and my friend the spirit doctor again came to the fore:—"Well, my friend, I am glad to see you better, but you are not yet free from danger. Take off your coat and waistcoat, and lean back in this chair." The medium made the passes as before, and, as before, the passes intensified the pain; again the imaginary knife was drawn from my side, and with it disappeared the pain. During the passes my friend, observing me turn a dark yellow, got up to fetch the basin, thinking I should be sick. I certainly felt so, but with the withdrawal of the imaginary knife all feeling of sickness vanished. The voice then said: "You are under mesmeric influence, and you must not get any cross-mesmerism for two or three hours. You must request your friends the moment I leave the medium to withdraw." Mrs. Olive then recovered from the trance state. My friends, however, remained talking for some time, when Mrs. Olive said: "Obey instructions." I asked what she meant. She answered that she did not know, but a voice in her ear had said: "Obey instructions." Upon which I begged my friends to depart. I was much better, and the pain, with the exception of a sort of deadness in the region of the liver, had entirely disappeared. During the course of this day my urine became intensely red, in fact, a deep garnet colour; inflammation, in some way, was evidently passing away through the kidneys.

I had arranged for Mrs. Olive to visit me again on the following day, and, not knowing what to make out of the affair, I took *Reichenbach* from the bookshelf, and commenced reading and making notes, with a view of having a scientific dialogue with the spirit doctor on subjects that I did not think within the ken of Mrs. Olive. So on her arrival I asked her whether she knew the name of Reichenbach, or had read his book, or understood the meaning of several new-fangled terms used therein. To all this she answered, to my mind, in a most satisfactory manner, "No." She again put herself into a trance. The voice of the spirit doctor said, "Well, my friend, I am glad to find you so well, I do not think you want me very much." I answered, "I think you are almost one too many, to-day." In reply, the voice said, "Not quite so—off with your coat and waistcoat." Again the passes, and with the passes a recurrence of pain, although but slightly. After a few passes the voice said, "Now you are off my hands, I have done with you." In reply, I said, "I have not done with you, I am going to put you through your facings for half-an-hour, if you can spare that time." In reply, the voice said, "I shall be most happy to give you that time, and to answer any questions you may put to me." We then commenced a long discussion on Reichenbach, I referring all the time to the notes I had made, and questioning the so-called spirit on the particular subject. We entered into the subject of the Odylic force generally and particularly, upon the fact of the difference of effect on the human body, and of the different prismatic rays.

I then asked the spirit doctor whether he was quite sure that my heart, not my liver, was in fault. To this he replied, "Your liver is as sound as the day you were born; there is nothing the matter with it. There is in your heart a constitutional tendency to enlarge, and this has been the cause of your frequent vomitings of late years." (I may observe that for the last three or four years I have had constantly vomiting fits, seldom less than twice a week, often three or four times.) "There is no immediate danger, but if you come to me every six months or so I can put you to rights." I then said, "I wish you particularly to come into the next room, and to look at my urine." The voice answered, "There is no occasion. I have seen it. It is highly coloured; a good deal of inflammation has passed through your skin, but much more through your kidneys." I was rather nettled at this abrupt way of treating my request, and I said I should be much obliged if he would come and see, but he persisted that he had seen already. I being still dissatisfied, the voice said: "If you doubt what I say, I will tell you that it is all on a low wardrobe, or chest of drawers, just behind me." This was the fact. Mrs. Olive had never entered that room. All that I have written above is quite true, at the same time it is almost too wonderful to be believed. I believe every fact stated, as I was cured in three days of an attack similar to one which about thirty months ago laid me on my back for seventeen days. I took no nauseous medicine, and I have only had three attacks of vomiting since, instead of twelve or fourteen in the same time before the last cure. If it can be of any service to Madame Olive, I place this narrative at her disposal, and if she thinks fit she may publish it. I do not sign my real name, simply from a desire to avoid importunate questions from incredulous friends, and from that class of doubters who, without taking the trouble to see and investigate for themselves, give the lie to everything said or told by others, if the something told should happen to be beyond the horizon of their own intellectual capacity or their experience in life. A. T. P.

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